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ST. IOANN THE RIGHTEOUS OF KRONSHADT

*Canonized at the Local Council of the Russian Orthodox Church on June 8, 1991*



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## CONTENTS

Decisions of the Holy Synod . . . . .	2
High Guests Visit the Lavra by <i>Archpriest Vladimir Kucheryavy</i> . . . . .	6
Visit to St. Daniel's Monastery by <i>Archimandrite Savva</i> . . . . .	8

### CHURCH LIFE

The Glorification of the Righteous Ioann by <i>Aleksandr Parmenov</i> . . . . .	9
Meeting of His Holiness Patriarch Aleksy II with the Moscow Clergy by <i>Deacon Andrei Lorgus</i> . . . . .	11
Celebrations in the Cloister of St. Sergy by <i>V. Chaplin, A. Bulekov</i> . . . . .	14
What the Local Council Participants Have to Say . . . . .	17
Archimandrite Viktor Pyankov Nominated and Consecrated Bishop of Tapa . . . . .	22
Archimandrite Andrei Gorak Nominated and Consecrated Bishop of Lvov and Drogobych . . . . .	23
St. Ioann's Convent in the City on the Neva by <i>Archimandrite Avgustin</i> . . . . .	25
Two Stages of a Feat by <i>Olga Yusova</i> . . . . .	27
For as Long as Russia Stands by <i>M. Pospelov</i> . . . . .	30
In the Dioceses . . . . .	34

### SERMONS

Light and Darkness by <i>St. Ioann of Kronshtadt</i> . . . . .	36
On Contemporary Martyrdom by <i>Metropolitan Serafim Chichagov</i> . . . . .	38
Oration on the Feast of St. Sergy by <i>Archimandrite Naum</i> . . . . .	39
Travellers of the Road of Damascus (continued) by <i>Archbishop John Shakhovskoy</i> . . . . .	44

### FOR PEACE AND THE SURVIVAL OF HUMANITY

Communique of the CPC Working Committee . . . . .	45
---	----

### OIKOUMENE

Statement by the Joint Commission on Theological Dialogue Between Local Orthodox Churches and the Roman Catholic Church . . . . .	46
---	----

### THEOLOGY

The Life of St. Ioann of Kronshtadt . . . . .	48
---	----

### CHURCH MUSIC

"Grant us, O Lord, this evening..." . . . . .	63
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# Decisions of the Holy Synod

At its session on July 16, 1990, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, head of a delegation of the Moscow Patriarchate, on that delegation's visit to Istanbul on April 25-28, 1990, and on its negotiations with a delegation of the Constantinople Patriarchate on questions related to bilateral relations.

RESOLVED: (1) that satisfaction be expressed with the results of the talks held in the atmosphere of respect and mutual understanding;

(2) that noted be the fraternal desire of the delegations of both Churches for cooperation for the good of Holy Orthodoxy;

(3) that gratitude be expressed to His Holiness the Ecumenical Patriarch Dimitrios I for the attention and hospitality accorded to the delegation of the Moscow Patriarchate.

HEARD: the request by His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna of July 16, 1990, for opening a Moscow diocesan theological school in the town of Kolomna, Moscow Region.

RESOLVED: that the Moscow diocesan theological school be opened in the town of Kolomna, Moscow Region.

HEARD: the report by His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate, on the participation of the Russian Orthodox Church's delegation, which he headed, in the International Scholarly Symposium on the theme: "The Churches in the Context of Diverse Cultures—on the Way to the Third Millennium", held in Tützing, the FRG, on May 16-20, 1990, and organized by the Evangelical-Lutheran Church in Bavaria and the Tützing Evangelical Academy.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of the delegation of the Russian Orthodox Church in the International scholarly symposium in Tützing and that its contribution to the success of the conference be considered useful;

(3) that the hope be expressed that the participation of representatives of the Russian Orthodox Church in this important scholarly forum will serve a further development of ecumenical cooperation and consolidation of ties between the Christians in the USSR and the FRG;

(4) that gratitude be expressed to the Evangelical-Lutheran Church in Bavaria and the Tützing Evangelical Academy for the hospitality accorded to the delegation of the Russian Orthodox Church.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the 4th plenary session of the Mixed Theological Commission on Dialogue between the Local Orthodox Churches and the Roman Catholic Church, held in Freising, near Munich, the FRG, on June 6-15, 1990. The session participants discussed questions related to the origin, life and activity of the Roman

Catholic Churches of the Eastern rite, which are also called Uniate Churches. Taking part in the session were His Grace Archbishop Irinei of Rovno and Ostrog, and Archpriest Nikolai Gundyaev, Professor of the Leningrad Theological Academy.

RESOLVED: that the report be acknowledged;

(2) that satisfaction be expressed with a thorough discussion of the urgent problems in relations between the Local Orthodox Churches and the Roman Catholic Churches of the Eastern rite, which create obstacles to continuation of the fraternal Orthodox-Catholic dialogue;

(3) that noted be the great importance of the text of the session's statement on the question it discussed and that it be published;

(4) that the stand be approved taken by Orthodox participants with regard to the session's results;

(5) that the position adopted by the representatives of the Russian Orthodox Church at the session be approved;

(6) that heartfelt gratitude be expressed to Monsignor Friedrich Wetter, Archbishop of Munich and Freizing for the cordial hospitality accorded to the representatives of the Russian Orthodox Church.

CONSIDERED: the situation in the dioceses of the Byelorussian Orthodox Church and the Ukrainian Orthodox Church, and also in some dioceses located on the territory of the RSFSR, in connection with the consequences of the accident at the Chernobyl Atomic Power Plant.

RESOLVED: (1) that blessing be given to the joint efforts of the Churches to overcome the consequences of the accident at the Chernobyl Atomic Power Plant;

(2) that the initiative be continued, which is aimed at establishing contacts with the Churches, religious associations, ecumenical and public organizations both in this country and in various countries of the world, in order to help the victims of the Chernobyl accident and to overcome consequences of this tragic event;

(3) that to coordinate this ecclesiastical activity a Holy Synod commission be formed to promote the efforts aimed at overcoming the consequences of the Chernobyl disaster, which is to include:

1. Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to All Byelorussia—chairman;

2. Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine;

3. Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations;

4. Bishop Paisy of Orel and Bryansk;

5. Hegumen Irinarkh (Grezin), referent of the Department for External Church Relations;

6. Yu. Avvakumov, staff member of the Department for External Church Relations, head of the sector of International Christian Organizations;

(4) that the Department for External Church Relations be put in charge of contacts with the Churches, religious associations and ecumenical organizations on questions pertaining to their participation in overcoming the consequences of the Chernobyl accident.

HEARD: the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department



for External Church Relations, on the joint sitting of the Presidium and the Consultative Committee of the Conference of European Churches held in Santa-Severa, Italy, on May 7-13, 1990.

**Note:** In connection with the demise, on May 3, 1990, of His Holiness Patriarch Pimen of Moscow and All Russia, President of the Presidium and the Consultative Committee of the CEC, His Eminence Aleksy, then Metropolitan of Leningrad and Novgorod, could not attend the sitting held in Santa-Severa. The joint sitting of the Presidium and the Consultative Committee of the CEC was attended by His Eminence Metropolitan Irinei of Vienna and Austria, and Boris Vik, members of the CEC Consultative Committee.

**RESOLVED:** (1) that the report be acknowledged;  
(2) that noted with satisfaction be the successful continuation of the service of the Conference of European Churches in such fields as: the Christian witness about secularized society which is now undergoing rapid transformations in many parts of Europe; consolidation of Christian brotherhood through joint programmes for ecclesiastical social service and theological research; inter-Church assistance aimed at equipping the Churches for a successful

realization of diakonia; assistance to refugees and those who seek refuge; the strengthening of social justice; environmental protection; Christian-Moslem cooperation for the benefit of a "common European home"; promotion of the model of ecumenical work, which proved fruitful during the preparation for and holding of the European Ecumenical Assembly "Peace and Justice" in Basel (May 1989), a model which enabled representatives of all sections of ecclesiastical structures and the Christian community to take part in it;

(3) that the Statement of the joint session of the Presidium and the Consultative Committee of the CEC be approved;

(4) that received with gratitude be the expression of solidarity of the participants of the joint session with the Russian Orthodox Church and the other CEC member-Churches, which experience tension in connection with the Uniate problem, and the support for our striving to settle it by peaceful negotiations;

(5) that the programme of the CEC activity in the period until its X General Assembly (Prague, September 1992) be acknowledged and that blessing be given to a comprehensive preparation for our Church's participation in it;

*Session of the Holy Synod chaired by His Holiness Patriarch Aleksy II, July 16, 1990*





(6) that serious attention be given to the commenced drafting of the new CEC Rules and other appropriate legal documents regulating the activity of the Conference of European Churches and that the representatives of the Russian Orthodox Church concerned with the cooperation with the Conference be charged with participating in this process.

**HEARD:** the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the ecumenical consultation on the theme "New Developments in Central and Eastern Europe: Challenge for the Witness of the Churches", organized jointly by the World Council of Churches, the Lutheran World Federation and the World Alliance of Reformed Churches and held in Moscow's Monastery of St. Daniel on May 14-19, 1990, at the invitation of the Russian Orthodox Church.

Taking part in the ecumenical consultation were delegations from many Churches of Bulgaria, Czechoslovakia, the GDR, Hungary, Poland, Romania, the USSR and Yugoslavia, as well as representatives of the ecumenical circles of Asia, Africa, Latin America, Western Europe and North America.

**RESOLVED:** (1) that the report be acknowledged;

(2) that satisfaction be expressed with the holding of the ecumenical consultation in the Soviet Union;

(3) that the results of the ecumenical consultation be approved and the hope be expressed for a further development of fraternal relations between the Churches of Eastern and Central Europe, cemented by the similarity of historical destinies and the current tasks of their service and witness, for a successful cooperation of the Churches participants in the ecumenical consultations in establishing a "common European home" beneficial for all the peoples that would inhabit it and open for fruitful collaboration with the universal human family.

**HEARD:** the report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, Chairman of the Committee on the Continuation of Work of the Christian Peace Conference (CPC), on the meeting of the CPC Working Committee held in the Arnoldshain Evangelical Academy, the FRG, on June 18-22, 1990.

**RESOLVED:** (1) that the report be acknowledged;

(2) that agreement be expressed with the position adopted by the CPC Working Committee, testifying to the fact that the Christian Peace Conference is a global movement capable of making, in our rapidly changing times, its specific contribution to the development of an integral view of the world, to the strengthening of fruitful relations between all peoples and states, to the establishment of social justice in the world, and to preserving the integrity of God's creation;

(3) that in view of the need for reforming the Christian peace movement so as to make the Christian Peace Conference's response to present-day challenges effective and to ensure a successful accomplishment of its specific tasks in the 1990s, consent be given to effecting urgent structural and organizational changes within the CPC;

(4) that the formation be acknowledged of the CPC Provisional Working Committee (PWC) for planning the special Pan-Christian Peace Congress to be held not later than the beginning of 1992, and for carrying out CPC current tasks, and also the election of Dr. Richard

Andriamanjato, the Malagasy Republic, who is Vice President of the CPC, as Moderator of the PWC, and Canon Kenon Right, Scotland, who is a member of the CPC Working Committee as Secretary Coordinator of the PWC;

(5) that the appointment of Archbishop Sergy of Solnechnogorsk, member of the CPC Working Committee as Vice-Moderator of the Provisional Working Committee be acknowledged and that his work at this post be blessed;

(6) that satisfaction be expressed with the approval by the Working Committee of the Christian Peace Conference, of the many-years' fruitful activity of the leadership of the Christian Peace Conference, including the efforts of Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, Chairman of the Committee on the Continuation of Work of the Christian Peace Conference;

(7) that the stand adopted at the meeting of the CPC Working Committee by its participants from the Russian Orthodox Church be approved.

**HEARD:** the report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the work of the Brussels-Belgian Diocese.

**RESOLVED:** (1) that in view of the expiration of the tenure of Archpriest Mikhail Stark's service abroad as the dean of St. Nicholas' Cathedral Church in Brussels he be relieved of this duty and placed at the disposal of His Grace Archbishop Platon of Yaroslavl and Rostov;

(2) that Archpriest Pavel Nedosekin, lecturer at the Moscow Theological Academy, be appointed dean of St. Nicholas' Cathedral Church in Brussels.

**HEARD:** the petition by His Eminence Metropolitan Gedeon of Stavropol and Baku and the report by His Grace Archbishop Aleksandr of Dmitrov, Chairman of the Educational Committee, on transforming the theological school at the Stavropol Diocesan Administration into theological seminary.

**RESOLVED:** (1) that the transformation of the theological school at the Stavropol Diocesan Administration into the Stavropol Theological Seminary be blessed;

(2) that Archimandrite Makary (Veretennikov) be appointed Rector of the Stavropol Theological Seminary and be relieved of the duty of the Rector of the Tobolsk Theological Seminary;

(3) that Archimandrite Georgy (Tertyshnikov), docent at the Moscow Theological Academy, be appointed Rector of the Tobolsk Theological Seminary.

**HEARD:** the report by His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate, Chairman of the Holy Synod Commission on the Study of Materials Relating to the Rehabilitation of the Clergymen and Laymen of the Russian Orthodox Church Subjected to Repression in Soviet Times, on the work of the Commission.

**RESOLVED:** (1) that the report be acknowledged;

(2) that a circular be sent to ruling hierarchs to the effect that each diocese should compile a synodicon of the bishops, clergymen and laymen, subjected to repression.

As for indemnities to the victims of repressions and their closest relatives, it be explained that the Church is not responsible for the repressions and juridically



not obliged to indemnify for the victims' losses. However, as an act of charity, diocesan administration may grant extraordinary allowances directly to victims of repressions or their immediate relatives.

**HEARD:** the communication by Bishop Viktor of Kalinin and Kashin about the endorsement, on July 18, 1990, by the Chairman of the RSFSR Supreme Soviet, of the local authorities' decision to return to the city of Kalinin its original name Tver.

**RESOLVED:** that in connection with the return to the city of Kalinin of its original name Tver, His Grace Bishop Viktor of Kalinin and Kashin be henceforth called "of Tver and Kashin".

**CONSIDERED:** the minimum size of church pensions.

**RESOLVED:** that the minimum size of church pensions be increased to 70 rubles at the expense of local diocesan funds.

**CONSIDERED:** the separation of the Novgorod Diocese from the Leningrad Metropolis.

**RESOLVED:** (1) that the Novgorod Diocese be separated from the Leningrad Metropolis;

(2) that His Grace Bishop of Tashkent and Central Asia be appointed Bishop of Novgorod and Staraya Russa;

(3) that His Grace Bishop Vladimir of Podolsk, Vicar of the Moscow Diocese, Deputy Head of the DECR, be appointed Bishop of Tashkent and Central Asia, and be relieved of his duties as Deputy Head of the Department for External Church Relations;

that the appropriate ukases be issued.

**CONSIDERED:** the Tallinn Diocese.

**RESOLVED:** (1) that Archpriest Vyacheslav Yakobs, a cleric of this diocese, be made Patriarchal Vicar with the title "of Tallinn", and that, after his profession and elevation to the dignity of archimandrite, his episcopal nomination and consecration to take place in Tallinn;

(2) that His Grace Bishop Viktor of Tapa, Vicar of the Tallinn Diocese, be appointed Bishop of Podolsk, Vicar of the Moscow Diocese;

that the appropriate ukases be issued.

**CONSIDERED:** the appointment of the bishop of the Olonets diocese.

**RESOLVED:** that Archimandrite Manuil (Pavlov), a cleric of the Olonets Diocese, be made Bishop of Petrozavodsk and Olonets with his episcopal nomination and consecration to take place in Petrozavodsk;

that the appropriate ukase be issued.

**CONSIDERED:** the replacements in the Leningrad See.

**RESOLVED:** (1) that His Grace Archbishop Ioann of Kuibyshev and Syzran be appointed Metropolitan of Leningrad and Ladoga, permanent member of the Holy Synod;

(2) that the archpastoral administration of the Patriarchal parishes in Finland be entrusted to His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations;

(3) that His Grace Bishop Arseny of Ladoga, Vicar of the Leningrad Diocese, be appointed Bishop of Istra, Vicar of the Moscow Diocese;

(4) that His Grace Bishop Evsey of Alma-Ata and Kazakhstan be appointed Bishop of Kuibyshev and Syzran;

(5) that His Grace Archbishop Aleksy of Zaisk, Vicar of the Moscow Diocese, be appointed Archbishop of Alma-Ata and Kazakhstan, and be relieved of his duties of the Head of the Economic Management of the Moscow Patriarchate;

(6) that His Grace Bishop Viktor of Podolsk, Vicar of the Moscow Diocese, be appointed Head of the Economic Management of the Moscow Patriarchate;

that the appropriate ukases be issued.

**HEARD:** the request of His Eminence Metropolitan Antony of Surozh for appointing a vicar bishop.

**RESOLVED:** (1) that His Grace Bishop Anatoly of Ufa and Sterlitamak be appointed Bishop of Kerch, Vicar of the Surozh Diocese;

(2) that Archimandrite Nikon (Vasyukov), a cleric of the Ulyanovsk Diocese, be made Bishop of Ufa and Sterlitamak with his episcopal nomination and consecration to take place in Moscow;

that the appropriate ukases be issued.

**HEARD:** the report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, on the resolutions passed by the Synod of the Ukrainian Exarchate.

**RESOLVED:** that the following resolutions of the Synod of the Ukrainian Exarchate (Minutes No. 15) be approved:

1 that His Grace Archbishop Varlaam of Simferopol and the Crimea be appointed Archbishop of Dnepropetrovsk and Zaporozhye;

2 that Archimandrite Gleb (Savin), a cleric of the Donetsk Diocese, be made Bishop of Simferopol and the Crimea with his episcopal nomination and consecration to take place in Kiev;

that the appropriate ukases be issued.

**HEARD:** the report by His Eminence Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to All Byelorussia, on the latest session of the Synod of the Byelorussian Exarchate.

**RESOLVED:** that the Minutes No. 5 of the Synod of the Byelorussian Exarchate concerning the designation of a bishop to the Gomel See be endorsed;

that Archimandrite Aristarkh (Stankevich), a monk at the Trinity-St. Sergy Lavra, be made Bishop of Gomel and Mozyr, with his episcopal nomination and consecration to take place in Minsk;

that the appropriate ukase be issued.

**CONSIDERED:** replacements of hierarchs.

**RESOLVED:** (1) that His Grace Bishop Antony of Tobolsk and Tyumen be appointed Bishop of Krasnoyarsk and Yenisei;

(2) that His Grace Bishop Ilian of Kaluga and Borovsk be appointed Bishop of Tobolsk and Tyumen;

(3) that His Grace Archbishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in the USA, be appointed Archbishop of Kaluga and Borovsk, and be relieved of his duties of the Administrator of the Patriarchal Parishes in the USA and appointed Deputy Head of the Department for External Church Relations of the Moscow Patriarchate;

(4) that His Grace Archbishop Makary (Svistun) be appointed Archbishop of Klin, Vicar of the Moscow



Diocese, and Administrator of the Patriarchal Parishes in the USA;

that the appropriate ukases be issued.

HEARD: the report by His Grace Archbishop Vladimir of Kishinev and Moldavia on the situation in his diocese.

RESOLVED: (1) that the report be acknowledged;

(2) that Archimandrite Petr (Peduraru), a cleric of the Kishinev Diocese, be made Bishop of Beltsy, Vicar of the Kishinev Diocese, with his episcopal nomination and consecration to take place in Moscow;

(3) that Hegumen Vikenty (Moraru), a monk at the Trinity-St. Sergy Lavra, be made Bishop of Bendery, Vicar of the Kishinev Diocese, and that, after his elevation to the dignity of archimandrite, his episcopal nomination and consecration to take place in Moscow.

HEARD: requests of hierarchs for the opening of cloisters: by Metropolitan Mefody of Voronezh and Lipetsk—of Akatov Convent of St. Aleksy in Voronezh; by Bishop Amvrosy of Ivanovo and Kineshma—of Shartomsky Convent of St. Nicholas in the village of Vvedenye, Shuya

District; by Bishop Aleksandr of Kostroma and Galich—of the Epiphany-St. Anastasia Convent in Kostroma.

RESOLVED: that blessing be given to the opening of the above convents for resuming monastic life there.

*ALEKSY II, Patriarch of Moscow and All Russia*

#### MEMBERS OF THE HOLY SYNOD:

*FILARET, Metropolitan of Kiev and Galicia, Patriarchal Exarch to All the Ukraine*

*FILARET, Metropolitan of Minsk and Grodno, Patriarchal Exarch to All Byelorussia*

*YUVENALY, Metropolitan of Krutitsy and Kolomna*

*KIRILL, Archbishop of Smolensk and Kaliningrad, Head of the Department for External Church Relations*

*LEONTY, Metropolitan of Odessa and Kherson*

*PLATON, Archbishop of Yaroslavl and Rostov*

*KHRISANF, Archbishop of Kirov and Slobodskoi*

*LAZAR, Archbishop of Ternopol and Kremenets*

*AFANASY, Bishop of Perm and Solikamsk*

*KONSTANTIN, Bishop of Brest and Kobrin*

*VLADIMIR, Metropolitan of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate*

## High Guests Visit the Lavra

On May 17, 1990, US Secretary of State James Baker and Eduard Shevardnadze, the USSR Foreign Minister, together with Aleksandr Bessmertnykh, his first Deputy (now Ambassador Extraordinary and Plenipotentiary to the United States), T. Stepanov, the Minister's Assistant, Jack F. Matlock, the US Ambassador to the USSR, and other officials visited the Trinity-St. Sergy Lavra and the Moscow theological schools.

The American and Soviet guests were greeted by Archbishop Aleksandr, Rector of the Moscow Theological Academy and Seminary, and his deputies Archpriest Vladimir Kucheryavy and Archpriest Nikolai Rezhukhin, and a lecturer Hegumen Nifkor.

First the guests were shown the architectural ensemble of the cloister of St. Sergy and the collection of icons by St. Andrei Rublev whose works enjoy world fame. They were deeply impressed by the ancient Trinity and the majestic Dormition cathedrals, the Metropolitan Chambers and the original architecture of the St. Sergy Refectory Church.

The Secretary of State showed keen interest in the history of the Moscow

Theological Academy and the exhibits of the memorial museum of His Holiness Patriarch Aleksy and the Church Archaeological Museum. He paid special attention to a 9th-century icon of the Most Holy Mother of God "Oranta" with St. George the Victori-

ous, the Great Martyr, and paintings by Russian artists Surikov, Nesterov, Vasnetsov and Polenov.

The Rector, Archbishop Aleksandr, gave a lunch in honour of the distinguished guests at which they exchanged opinions on some aspects of the



*During the tour of the Trinity-St. Sergy Lavra*



*Distinguished guests in the office  
of Archbishop Aleksandr,  
Rector of the Academy*



St. Sergy Lavra. He said that within the walls of the ancient monastery he was especially keenly aware of the history of the Russian Nation and the Church. He was pleased to see the piety of the people, and their attachment, just like in the USA, to spirituality. He welcomed perestroika and wished it success. The present time, he said, is a period of new relations between the United States and the Soviet Union and he expressed hope that they will develop further. The Secretary of State wished every success to the Moscow theological schools in solving the tasks posed by the Church. He made an entry in the Distinguished Visitors' Book.

Leaving the Academy and the Lavra J. Baker and E. Shevardnadze and the officials who accompanied them cordially thanked their hosts for their hospitality. During the reception, Archimandrite Platon, professor secretary of the Academy Council, Archpriest Nikolai Rezhukhin and Prof. A. Osipov held a press conference in the Academy's assembly hall for the journalists who were covering the visit. They answered questions about various aspects of the life and mission of the Russian Orthodox Church in our country.

contemporary situation in the Church and society. Speaking of the landmarks in the history of the Lavra Archbishop Aleksandr emphasized the importance of the fact that the Moscow theological schools are located on its territory. He said that the Lavra exerts a beneficial influence on the instruction and education of the Orthodox youth. The environment helps the future ministers of the Church of Christ better assimilate the genuine Christian world outlook. The Vladyka Rector noted that guests from the American continent are the most numerous among the foreign delegations that come to the Trinity-St. Sergy Lavra and the Moscow theological schools. At the same time, the visit of the US State Secretary and the USSR Foreign Minister is regarded as being of the highest rank and is accepted by all the Lavra brethren and the student family with the feeling of profound satisfaction and the hope that trust, mutual understanding and cooperation between the nations of the two great powers will continue to strengthen.

According to Archbishop Aleksandr, the Russian Orthodox Church is now an active force in the general move-

ment towards the renewal of our society. The Church sees this renewal in raising the spiritual level of each member of society who should realize his or her great mission and responsibility for preserving life on Earth.

In his speech the Secretary of State noted that his third visit to the USSR was marked by the trip to the Trinity-



*Archbishop Aleksandr, Rector of the Academy, presents Princess Ann with an album about the Trinity-St. Sergy Lavra*



On May 26, 1990, Princess Ann, daughter of Queen Elizabeth II of Great Britain, visited the Trinity-St. Sergiy Lavra and the Moscow theological schools. The high guest was shown the architectural ensemble of the Lavra, the Church Archaeological Museum and other sights of the Aca-

demy. She was received by Archbishop Aleksandr of Dmitrov, Rector of the Moscow theological schools. They discussed problems of Church life in the USSR, its contribution to the spiritual renovation of society and socio-economic changes in the country. It was noted that the present contacts between the Russian Orthodox Church and the Anglican Church of Great

Britain and their strengthening were a positive factor.

Roderick Breitweight, Ambassador of Great Britain to the USSR, and other officials, Archpriest Vladimir Kucheryavy, the Rector's assistant, and a representative of the USSR Foreign Ministry, were also present.

*Archpriest VLADIMIR KUCHERYAVY*

## Visit to St. Daniel's Monastery

On July 24, 1990, the feast of Russian Orthodox Princess St. Olga, Equal to the Apostles, Mrs. Singkh, the wife of Prime Minister of India on an official visit to the USSR, came to the ancient cloister of Prince Daniil in Moscow. She was accompanied by Raisa Gorbacheva, the wife of the USSR President. According to the old custom, the honorary guests were welcomed at the monastery's Holy Gates by Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations of the Moscow Patriarchate, Archimandrite Ippolit, Father Superior of St. Daniel's Monastery, and the brethren from among the monastery's administration.

Present also were Yu. Khristoradnov, Chairman of the Council for Religious Affairs at the USSR Council of Ministers, and E. Milovanov, his deputy.

The guests examined the monastery's historical landmarks: the Church of the Holy Fathers of the Seven Ecumenical Councils, the Trinity Cathedral, and the Patriarch's residence situated at the Cathedral of All the Saints That Shone Forth in the Land of Russia. The Primate of the Russian Orthodox Church His Holiness Patriarch Aleksy of Moscow and All Russia met the guests of honour at his residence.

His Holiness greeted the guests and wished them good health and Divine help in the cause of unity of the two great states of India and the Soviet Union. Raisa Gorbacheva thanked the Patriarch for his warm greeting and congratulated His Holiness on his election Patriarch of Moscow and All Russia, on behalf of the President of the USSR and on her own behalf. His Holiness showed

his guests the residence. Then they were offered tea in the smaller Patriarch's refectory.

When bidding farewell to his guests His Holiness wished Mrs. Singkh that her visit to our country be a pleasant one.

When they were leaving the residence Raisa Gorbacheva and Mrs. Singkh were greeted by the pilgrims who had come for the service. Raisa Gorbacheva spoke to them and said that both her guest and she were happy to visit the monastery. The people who gathered around them expressed their gratitude to the USSR President for his understanding of the needs of the Church and the believers.

The guests left the monastery to the pealing of bells.

*Archimandrite SAVVA*



## The Glorification of the Righteous Ioann

"A true pastor and father of his flock will continue to live in their grateful memory even after his death: they will glorify him and the less he will be concerned for his own glory here on earth, conscientiously toiling for their salvation, the greater will be his glory after his death: although dead he will make them talk of him. Such is the glory of one who toils for the common weal!" (The Righteous Ioann of Kronshtadt, *My Life in Christ*.)

Another righteous man has been entered in the catalogue of the saints of the Russian Orthodox Church. No, not another, but the only one of his type—an ascetic nearest to us in earthly time; there are still people among us who saw him in the streets of St. Petersburg in their early childhood or heard from their parents or relatives about a great man of prayer, the merciful Father Ioann of Kronshtadt. Proclaimed to be a saint by the flock of all Russia even in his lifetime, he signalled an end of a whole historical stage in the life of Holy Russia, being her last representative. A new period in the life of the Church that followed was that of martyrdom, of witnesses of Christ such as St. Tikhon the Patriarch and many others.

The descendants of the natives of St. Petersburg did not let the memory of their pastor sink into oblivion. Even during the harshest times they neither renounced nor betrayed their belief in the prayerful intercession, protection and patronage of Father Ioann of Kronshtadt and the Blessed Kseniya of St. Petersburg. They remembered them and prayed to them. And we believe that they still continue to intercede with the Creator for their fellow countrymen and for all God's people. Thus the faithful went to pray by the

closed chapel of the Blessed Kseniya at the Smolensk cemetery; they also went to the walls of St. John's Monastery on the river Karpovka to pray to Father Ioann by the windows of the crypt which was turned into the headquarters of civil defence. Some pious hand had carved an Orthodox cross on the granite facing over the basement window through which the pilgrims tried to catch a sight of the tomb of their beloved father.

The future Patriarch of Moscow and All Russia, Aleksy II, was pla-

ced in charge of the Leningrad Diocese on July 29, 1986. His first day in the see was marked with prayers in the Chapel of the Blessed Kseniya of St. Petersburg, and on August 10, 1987, a year before the official canonization of the woman-ascetic, Metropolitan Aleksy led the ceremonious consecration of the chapel.

On June 14, 1990, several days after his election to the Patriarchal Throne, His Holiness Patriarch Aleksy arrived in Leningrad to glorify the Righteous



*His Holiness Patriarch Aleksy II addresses the believers*



Ioann of Kronshtadt in the city on the Neva River.

Eight months before this event, part of the former Monastery of St. John had been returned to the Russian Orthodox Church through the efforts of the future Patriarch; with his blessing the nuns of the Pukhtitsa Convent under the supervision of Hegumenia Varvara and Sister Georgia started the restoration of the cloister. By the time of the canonization of Father Ioann by the Local Council on June 8, a small church was already open, which was originally consecrated in 1903 by Archpriest Ioann Sergiev himself in honour of his heavenly patron St. John of Rila and reconsecrated by Metropolitan Aleksy of Leningrad and Novgorod in time for the feast of the saint on November 1, 1989. The small domestic church designed for monastic daily services could not accommodate all the city clergy not to mention the faithful who had arrived for the occasion. The crypt was restored only partially and the large upper-storey Church of the Twelve Apostles had just begun to be restored. That is why the glorification solemnities took place in the open air. By the very wall to which the faithful used to come secretly to pray, a wide wooden platform was built and covered with carpets. Two large icons were placed on the lecturn: an ancient icon of the Saviour and a new one of the newly-canonized St. Ioann. And it was there that His Holiness Patriarch Aleksy and co-officiating hierarchs, the choir of the Leningrad clergy, and after them the congregation of Christians, for the first time, conciliarly and openly, for the whole country to hear, confessed him a saint: "O St. Ioann the Righteous, pray unto God for us!"

A great number of the faithful of Leningrad and its environs, as well as of other cities, crowded the narrow embankment in front of the monastery, the bridge and the other bank of the Karpovka River; the dwellers of the opposite houses opened wide their windows, the young ones climbed up the

roofs, for everyone wanted to see, and to miss nothing. The dreary rain which had been drizzling all day long ceased just before the service started, the clouds scattered and the sun came out.

At 6 p. m. the bell on the temporary belfry of the monastery rang out to announce the approach of His Holiness Patriarch Aleksy. He was solemnly met by the fully vested hierarchs, who had participated in the glorification of St. Ioann and by the clergy of the city cathedrals. His Holiness the Patriarch came out of his car and proceeded to the monastery entrance blessing crowds of the faithful. At the entrance His Holiness was met with bread and salt and flowers by Hegumenia Varvara and Sister Georgia with the sisters of the podvorye.

After vesting in the sanctuary of the Church of St. John, His Holiness Patriarch Aleksy, accompanied by the venerable hierarchs and the clergy, went onto the platform and took his place before the lecturn. Silence set in. Everyone stood still and waited. The traffic stopped in the streets near the cloister. Then His Holiness Patriarch Aleksy intoned:

"The Act of the Holy Local Council of the Russian Orthodox Church on canonization of our righteous Father Ioann of Kronshtadt the Miracle Worker." His words amplified by the microphones resounded throughout the vicinity.

After the reading of the Act and the blessing of the saint's icon, a solemn moleben was conducted to the newly-canonized saint of God. Silence fell again as His Holiness the Patriarch began to read the prayer:

"O great saint of Christ, O holy and righteous Father Ioann of Kronshtadt, a wonderful pastor, quick helper and merciful intercessor, in praising the Triune God thou didst appeal prayerfully: 'Thy Name is Love, do not renounce me who has gone astray; Thy Name is Power, strengthen me for I am weakening and falling; Thy Name is Light, illumine my soul which is being darkened by earthly

passions; Thy Name is Peace, pacify my stormy soul; Thy Name is Mercy, do not cease to have mercy upon me.' Today the flock of all Russia, grateful for thy intercessions, is praying to thee, O Christian and righteous saint of God. Protect us weak sinners with thy love; help us to offer worthy fruits of repentance and receive Christ's sacraments...."

Again and again the concerted choir of the Leningrad clergy began and the people took up the praises to St. Ioann of Kronshtadt.

Finally the protodeacon's bass-chanted *Many Years* to His Holiness Patriarch Aleksy with his God-saved flock of all Russia, our country, its authorities and the armed forces, and all the Orthodox Christians.

Then His Holiness Patriarch Aleksy addressed the congregation with his primatial speech.

"Most holy archpastors and worthy pastors, dear brothers and sisters, dear residents of the city on the Neva, I congratulate all of you on this ecclesiastical occasion—the glorification of a great saint of God, the holy and righteous Ioann of Kronshtadt. Offering him fervent prayers we trust that he will always intercede for all who pray to him, for our Holy Church, for our Motherland, and for everyone who will turn to him with faith and hope for assistance and intercession.

"For the first time in many years we have gathered today by the walls of St. John's Monastery. Ever since the burial of St. Ioann of Kronshtadt people have been coming here to venerate the place of his repose and ask for his prayerful intercession on their life's path. This cloister suffered ruin and neglect but the path to the holy place of the great saint's burial has never been overgrown with weeds, for God's people have brought flowers, lit candles and prayed here for his blessing.

"Through God's mercy the hard times for the Christian Church have passed. Holy cloisters and churches are being reopened to-



day. Lighted again is the icon-lamp by the burial-vault of St. Ioann of Kronshtadt in the Monastery of St. John. Monastic life is renewing in the cloister and divine services are being held. We have already consecrated the Church of St. John of Rila. Gradually the upper-storey Church of the Twelve Apostles will be restored. Today for the first time the burial vault in the crypt of St. John's Monastery will be opened to worshippers. Much has to be done yet to renovate the cloister and restore it to its former beauty.

"In blessing of St. John's Monastery, I want to present it with an ancient holy icon of the Saviour before which we conducted a moleben today. I want to bless with this icon all of you gathered here today to glorify St. Ioann of Kronshtadt. May our Lord the Saviour, through the prayers of our father St. Ioann of Kronshtadt, keep you all in peace, love, health, well-being and mutual tolerance. We must help each other and then mercy and charity will come back into our

lives. We should remember and care for the sick, the lonely, the infirm and the old, those in need of human solicitude, protection, compassion and charity. These virtues were manifested in his life, in his pastoral service, by St. Ioann of Kronshtadt, whom we are prayerfully and solemnly glorifying today.

"May the Lord bless you all through his holy prayers to increase in goodness, righteousness, spiritual perfection and growth in the Lord. I congratulate you all once again on this solemn ecclesiastical occasion in our glorious city, an occasion for all our Russian Orthodox Church, for the entire Orthodox world. My congratulations on the feast!"

Then His Holiness Patriarch Aleksy, Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to All Byelorussia, and Metropolitan Nikodim of Kharkov and Bogodukhov raised the icon of the Saviour and blessed the faithful with it. For their labour in restoring the Monastery of St. John, His Holiness

awarded Sister Georgia with the right of wearing an ornamented cross. Then "Axios" rang out.

Again the faithful were blessed, now with the icon of St. Ioann of Kronshtadt; it was then conveyed into the hands of the clergy and His Holiness Patriarch Aleksy, the hierarchs and the clergy, accompanied by the festal pealing of bells and the singing of hymns to the saint, entered the monastery buildings and descended into the crypt to pay homage to the burial place of our Father Ioann. In the meantime the Vespers began in the Church of St. John....

"A lamp of faith and piety, a man of prayer, let us the faithful praise to God, in spiritual songs and hymns, St. Ioann the righteous pastor of Kronshtadt, whom Christ has glorified with many miracles and wonderfully manifested to the Russian Church" (sticheron at Little Vespers, tone 2).

*Aleksandr PARMENOV*

## Meeting of His Holiness Patriarch Aleksy II with the Moscow Clergy

The first meeting of His Holiness Aleksy II Patriarch of Moscow and All Russia, who is the ruling hierarch of Moscow, with the Moscow clergy took place in the patriarchal residence in St. Daniel's Monastery on June 27, 1990.

His Holiness Patriarch Aleksy gave his assessment of the situation in the diocese and the entire Russian Orthodox Church. The attitude to the Church in the country as a whole has changed radically, he said. Many parishes were reopened, and parish activities are now less restricted. A new Statute of the Russian Orthodox Church has been adopted designed to revive the principle of Sobornost in the Church life. This should be done, first of all, on the parish level, which is a hard task, especially in the newly-established parishes. Here the communities that are helping parishes should be given their due.

A shortage of cadres is felt not only in Moscow. Therefore each parish should instruct faithful laymen

so that they might enter a theological seminary and join the Moscow clergy.

His Holiness then commented on the considerably increased number of occasional offices performed by the Church, especially those of baptism and marriage.

The number of baptisms has increased approximately three-fold, and church weddings ten times. Naturally, this places a much heavier burden upon the clergy. It should be noted that baptizing of adults requires far greater efforts for they should be preceded by catechetical instructions.

His Holiness also dwelt on the role of the youth in parish life. The time has come to prepare young people for membership in parish councils. Today when the functions of councils have become considerably extended the success of the community's charitable mission greatly depends on the councils' stand. Besides, parishes should revive Sunday schools. Evidently, the clerics will be unable to cope with the task single-han-



dedly: it is advisable to recruit the best educated and faithful laity and the parishes' younger members.

The Church, His Holiness went on, has always extended her charity to the suffering people. She did it during the Great Patriotic War of 1941-1945, and after when the parishes helped the families of those who had perished at the front. The Church never failed to help during calamities. Now we should carry on this mission in hospitals and homes for the aged in the first place. Every parish should realize that its task is not only to care for the sick but also to speak to them, to bring them the word of God. Priests are expected in prisons where they should help those who violated the law to return to the path of righteousness.

Patriarch Aleksy further said that there were inadmissible cases when clerics performed Sacraments and rites hastily and without due attention. Every clergyman should give instructions and talk to his parishioners at burial services, wedding ceremonies and especially at baptism. His words should warm people's souls, bring them closer together and give them peace. It is the duty of every cleric to see more of his parishioners. Today there are many people who cannot be called believers, but are interested in the life of the Church. They should be given due pastoral attention.

The needs of catechization require that parish libraries be organized: many people live below the poverty line and are unable to buy Holy Scripture at the prices set by the parishes.

Speaking of parish choirs His Holiness noted that the tradition of people's choirs should be extended so that singing in churches of professionals that had nothing to do with the prayer may be discontinued.

His Holiness then touched upon occasions of priests failing to demonstrate fraternal attitude to each other in parishes with several priests. This should not be

tolerated. The spiritual atmosphere in the parish depends on the relations between the clergy. The clergy's behaviour and everyday life should be an example for the flock to emulate.

Many clergymen have been elected People's Deputies of all levels. Does this not contradict the principle of the Church being separated from the state? This does not, for the Church has never been separated from society. The political parties are a different matter and no clergyman is allowed to join them.

Patriarch Aleksy then proceeded to describe the complex situation in the Western Ukraine. He emphasized that the self-styled Ukrainian Autonomous Orthodox Church was non-canonical and that the extremism of the Greek Catholics (the Uniates) against the Orthodox believers was non-admissible.

Assessing the uncompromising position of the Bishops' Synod of the Russian Orthodox Church Outside Russia His Holiness indicated that it is widening the division by its actions. By accepting a Suzdal parish under its jurisdiction it has created a schism on the Moscow Patriarchate canonically established territory and made a virtually important dialogue with our Orthodox compatriots abroad more difficult.

Further, His Holiness said that a totally new ministry should be launched in Moscow. There are many people who choose suicide as the only way out of a critical situation. An increased number of suicides is a sure sign of society's grave spiritual crisis. We can and should contribute our efforts to the cause of social revival. With this end in view we suggest that clerics take turns at the "life line". This has already been done in Leningrad.

Then His Holiness suggested that the Church apply to the Ministry of Public Health to organize medical



*His Holiness Patriarch Aleksy talking to the Moscow clergy*





*Participants in celebrations before the Patriarchal residence in St. Daniel's Monastery*

treatment of the clergy in one of the outpatient clinics in Moscow and added that a preliminary agreement had been reached.

His Holiness Patriarch Aleksy stressed that every Moscow parish should become a model of church and social activities. "I believe," he said in conclusion "that the process of the all-round renovation of church life will continue unabated; the best proof of this is further democratization of society as a whole. There is no way back". His Holiness Patriarch Aleksy wished

all the clergymen success in their ministry and good health.

Protopresbyter Matfei Stadnyuk, Dean of the Patriarchal Cathedral of the Epiphany, spoke on behalf of those present. He congratulated His Holiness Patriarch Aleksy with his election to the Patriarchal See and enthronization.

His Holiness answered questions of the clergy.

*Deacon Andrei LORGUS*



## Celebrations in the Cloister of St. Sergy

On July 17-18, 1990, the day of the invention of the holy relics of St. Sergy, the Miracle Worker of Radonezh, a common prayer was attended by numerous pilgrims. For the first time His Holiness Patriarch Aleksy II of Moscow and All Russia celebrated divine services in the Lavra cathedrals as the Lavra Holy Archimandrite.

On July 17, at noon, to the pealing of bells, the Primate of the Russian Church was solemnly welcomed at the Holy Gates by Archbishop Aleksandr of Dmitrov, Rector of the Moscow theological schools and Archimandrite Feognost, Father Superior of the Lavra, with the brethren.

The choir conducted by Archimandrite Matfei (Mormyl) was singing "Blessed art Thou, O Christ, our God..." While His Holiness proceeded to the Trinity Cathedral to worship at the relics of St. Sergy and the shrines in the Church of St. Nikon, and the Serapion Chamber and then retired to the Patriarchal Chambers.

At 3 p.m., in the Trinity Cathedral, His Holiness conducted a moleben with akathistos to St. Sergy assisted by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to All Byelorussia, Metropolitan Yuvenaly of Krutitsy and Kolomna, Metropolitan Vladimir of Rostov and Novo-cherkassk, Archbishop Kirill of Smo-

lensk and Kaliningrad and Archbishop Aleksandr of Dmitrov.

His Holiness also officiated at All-Night Vigil in the Trinity Cathedral assisted by Archbishop Nikolai of Gorky and Arzamas and Bishop Yevgeny of Tambov and Michurinsk.

All-Night Vigil in the Dormition Cathedral of the Lavra was led by the Primate of the Autocephalous Orthodox Church in America His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada. After the service His Holiness Patriarch Aleksy had a talk with His Beatitude Metropolitan Theodosius.

In the morning of July 18, Divine Liturgy was celebrated in the Dormition Cathedral by His Holiness Patriarch Aleksy II and His Beatitude Metropolitan Theodosius, assisted by Metropolitans Vladimir of Rostov and Novo-cherkassk, Gedeon of Stavropol and Baku, Mefody of Voronezh and Lipetsk, Archbishops Kirill of Smolensk and Kaliningrad, Nikolai (Sayama), Leonty of Orenburg and Buzuluk, Nikolai of Gorky and Arzamas, Vladimir of Pskov and Velikiye Luki, Ioann of Kuibyshev and Syzran (now Metropolitan of Leningrad and Ladoga), Simon of Ryazan and Kasimov, Platon of Yaroslavl and Rostov, Iov of Zhitomir and Ovruch, Varnava of Cheboksary and Chuvashia, Serafim of Penza and Saransk, Kliment of

Serpukhov (now of Kaluga and Borovsk), Sergy of Solnechnogorsk, Aleksy of Zaraisk (now of Alma-Ata and Kazakhstan), Vladimir of Kishinev and Moldavia, Bishops Nifon of Philippopolis, Representative of the Patriarch of Antioch to the Patriarch of Moscow, Evsey of Alma-Ata and Kazakhstan (now of Kuibyshev and Syzran), Vladimir of Podolsk (now of Tashkent and Central Asia), Evgeny of Tambov and Michurinsk, Prokl of Ulyanovsk and Melekh, Aleksandr of Kostroma and Galich, Viktor of Tapasa (now of Podolsk) and also Protopresbyter Matfei Stadnyuk, Deacon of the Patriarchal Cathedral of the Epiphany, Archimandrite Feognost, Father Superior of the Trinity-St. Sergy Lavra, Archimandrite Onufry, Father Superior of the Pochaev Lavra, Archimandrite Ippolit, Father Superior of the St. Daniel Monastery and Archimandrite Evlogy, Father Superior of the Optina Hermitage.

After the Liturgy a festival moleben was held in front of the Icon of the Hegumen of the Land of Russia in the Lavra square led by His Holiness Patriarch Aleksy and His Beatitude Metropolitan Theodosius assisted by an assembly of hierarchy and clergy. "Many Years" was sung to the pealing of bells.

Divine Liturgy was celebrated in the Academy Church of the Protecting Veil by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, Metropolitan Pitirim of Volokolamsk and Yuryev, Archbishop Aleksandr of Dmitrov, Bishop Paisy of Orel and Bryansk, Bishop Viktor of Kalinin (now Tver) and Kashin.

Divine Liturgy in the Trinity Cathedral was celebrated by Metropolitan Yuvenaly of Krutitsy and Kolomna, Archbishop Nikolai of Orekhovo-Zuevo, Bishop Grigory of Mozhaik, and in the Refectory Church of St. Sergy—by Metropolitans Filaret of Minsk and Grodno, Patriarchal Exarch to All Byelorussia, Nikodim of Kharkov and Bogodukhov, Leonty of Odessa and Kherson, Archbishops Pimen of Saratov and Volgograd, Maxim of Mogi-



*His Holiness Patriarch Aleksy II and His Beatitude Metropolitan Theodosius during the celebrations in the Trinity-St. Sergy Lavra*





*Participants in the celebrations in the Throne Hall of the Patriarchal chambers, July 18, 1990*

lev and Mstislavl, Valentin of Vladimir and Suzdal, Khrisanf of Kirov and Slobodskoi, Lazar of Ternopol and Kremenets; Bishops Afanasy of Perm and Solikamsk, Konstantin of Brest and Kobrin, Panteleimon of Arkhangelsk and Murmansk, Antony of Tobolsk and Tyumen, Sergy of Azov and Georgy of Chelyabinsk and Zlatoust.

After the moleben His Holiness Patriarch Aleksy and His Beatitude Metropolitan Theodosius went out on the balcony of the Patriarchal Chambers and bestowed a blessing upon the multitude of pilgrims and congratulated them on the feast.

In the afternoon His Holiness Patriarch Aleksy held a reception in his residence that was attended by His Beatitude Metropolitan Theodosius, members of the pilgrim delegation of the Orthodox Church in America and the archpastors who came to the Trinity-St. Sergy Lavra to attend the celebrations. Yu. Khristoradnov, Chairman of the Council for Religious Affairs at the USSR Council of Ministers was also present.

Greeting the guests His Holiness Patriarch Aleksy of Moscow and All Russia said:

"Once more I congratulate all those present on the feast of the invention of the relics of St. Sergy, Hegumen of Radonezh. This occasion always attracts many guests from many cities all over the country and from other countries who come to pray and to obtain God's blessing and spiritual encouragement by communicating with this holy place and worshipping at the holy relics of the great intercessor for the Russian land, Abba St. Sergy.

"We are especially pleased that today His Beatitude Metropolitan Theodosius, the Primate of the Autocephalous Orthodox Church in America, and his companions are sharing the joy of this festivity. It strengthens the ties between our Churches and is another evidence of the fraternal relations that have been linking our churches for many years. We hope that with every passing year and every new meeting these ties will be-

come stronger. We extend our thanks to His Beatitude for the invariable love he shows to all representatives of our Church when they come to the United States of America. They enjoy hospitality of His Beatitude Metropolitan Theodosius and the entire Orthodox Church in America. I thank His Beautitude Metropolitan Theodosius and his companions for sharing the joy of this feast with us and for accomplishing this pilgrimage to the cloister of St. Sergy. I extend my gratitude to all our archpastors who have gathered here to hail the saint and to pray together on his feast in the Lavra of the Life-Giving Trinity. I believe that every time we come here we receive a new spiritual impetus for fulfilling the mission we are called upon.

"Today wide opportunities are opened before our Church. Its activity is not limited by the walls of the church: we are engaged in charity on a wide scale, Sunday schools are being opened that offer a possibility to teach children the fundamen-





*His Holiness Patriarch Aleksy II visits the Bethany Skete of the Lavra*

tals of the faith and Christian morality. Now the clergy and the hierarchs are able to visit places of detention where people who have broken the law are kept. We ought to bring them the word of Gospel truth and to reach to their hardened hearts. The Church's social activity should grow and find its place in our life. This task is facing every diocese and every parish today.

"Throughout decades our Church has been paying particular attention to its peacemaking mission. I believe that in many respects the activity of the Churches and religious associations of our country, the European continent and other countries served to deepen and promote mutual understanding and cooperation among the nations. The new political thinking made it possible to cut international relations according to a new pattern. Now the Sword of Damocles no longer hangs over us threatening mankind with nuclear catastrophe. Today, each of us should concentrate on peace-making inside the country to help overcome ethnic conflicts and intolerance and confrontation that are often met with in our society. By calling on people to be tolerant and ready to cooperate, to look into each others' faces like brothers we shall greatly contribute to the solution of tasks now confronting our society."

In conclusion His Holiness Patriarch Aleksy wished good health and many happy years to all archpastors, the

Lavra brethren, government representatives and guests.

His Beatitude Metropolitan Theodosius of All America and Canada made a speech in response.

He was happy, he said, to be able to pray and to take part in the Holy Eucharist on this significant day. The roots of American Orthodoxy go very deep, they are indissolubly connected with the Russian Church that established the first mission in Alaska. He expressed gratitude for the help the Russian Orthodox Church extends to the Autocephalous Orthodox Church in America. Twenty years ago it was granted autocephaly by the Mother Church. His Beatitude urged the Russian Church to continue offering holy prayers for the American Church so that the Great Chief Shepherd Our Lord Jesus Christ might bless her too. He wished His Holiness Patriarch Aleksy wisdom in his Primatial ministry and sound health.

His Beatitude Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine spoke at the reception. The representatives of The Hague, Brussels and Vienna dioceses, the Zurich vicariate and youth labour ecumenical camp in the Optina Hermitage were received in audience by His Holiness the Patriarch.

His Holiness Patriarch Aleksy presented all the participants in the reception with small icons of

the newly canonized St. Ioann of Kronshtadt and wished them the Divine aid in their selfless efforts for the cause of the Holy Church.

On the same day His Holiness Patriarch Aleksy and Archimandrite Feognost, Father Superior of the Trinity-St. Sergy Lavra, visited the Lavra subsidiary farms. Then His Holiness Patriarch Aleksy and Archimandrite Feognost also visited the skete of the Chernigov Icon of the Mother of God that had recently been handed over to the Lavra. It is being restored under Archimandrite Pankraty.

*V. CHAPLIN, A. BULEKOV*

*His Holiness Patriarch Aleksy II visits the farm of the Trinity-St. Sergy Lavra*





# What the Local Council Participants Have to Say

**Metropolitan Antony of Surozh.** Prior to the Council I said on more than one occasion that it would be decisive in many respects. The role of the Primate of the Russian Church in this complex time is difficult to overestimate. During the last few years the situation in Russia has changed greatly. Under these conditions a Patriarch is needed who would be capable of understanding what has happened and of looking into the future, and would not engage in guess-work, but be able to gain an insight into God's ways in a rapidly changing situation. I am very glad that the time of glasnost and sobornost has come to ecclesiastical life. Today, at hierarchs' conferences and councils we can hear things which until recently we could not even think about.

Have the so-called years of stagnation passed in vain? I think they haven't. In the course of my long life I have noticed that circumstances may change, but what one has gone through remains part of the universal human experience. In this respect, even if perestroika develops not as successfully as we would like it to, if some kind of reaction sets in in the socio-political life, realization that once people were free to express their opinions and ideas and think creatively about the future, will for ever remain part of inner experience. This is very important. In this context the role of the Primate of the Russian Church acquires particular importance because the Patriarch is not merely an administrator of ecclesiastical life, but a person who for the Church is the symbol of her unity and integrity. Thus, during the years of revolution, Patriarch Tikhon, who became the focus of church consciousness, saved the Church from disorder.

We said that we should not choose a young bishop to the Patriarchal throne. The situation in the world, especially in the Soviet Union, is changing constantly and will continue to change. A long term of one Patriarch's office is a risk for the Church. A person is needed who would be mature enough, who would be able to assimilate the past and, at the same time, understand the present, see the course of history, and, as I have already said, who could gain an insight into God's ways in order to lead the Church through coming changes. *For my thoughts are not your thoughts, neither are your ways my ways, said the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts* (Is. 55. 8-9). That is why it seemed to me that the Council would be decisive. Had we made a wrong choice, we would have led the Church if not into an impasse then into extremely turbulent waters.

I think that the choice we have made is correct. I view the newly-elected Patriarch as a worthy, thoughtful, intelligent, cultured, steadfast and firm person, who is capable of understanding of what is taking place.

I am glad that the election was not instantaneous, that there were various candidacies. Vladyka Aleksy came to the fore gradually. I am also glad that during the election of the Patriarch I was appointed chairman of the vote-counting commission. Not only here, at the Council, but also abroad I shall be able to testify that there were no dirty tricks, garble, outside interference or pressure.

The Council repeatedly raised the question of electing a foreign citizen to the Patriarchal throne. I think that

this question should not have been brought before the Local Council, without first coming to agreement with the state on this issue. Otherwise, we would have made the Council's decision dependent on its will.

**Metropolitan Irinei of Vienna and Austria.** It is not for the first time that the Moscow Patriarchate extends the hand of fraternal love to the Russian Church Outside Russia. But whereas formerly the reaction to the Mother-Church's call for reconciliation was negative, now the Russian Church Outside Russia has gone farther, giving Archimandrite Valentin (Rusantsov) an uncanonical blessing to come under her jurisdiction, thereby emphasizing her intention to introduce an element of division in the life of the Russian Church at a time difficult for her. It is a sin before God and people.

I also was a priest of the Russian Church Outside Russia in the past. My attitude to her changed primarily after Archpriest Mikhail Rogozhin came from Shanghai to Melbourne where I served at that time. He was not granted the right to serve in Melbourne, being a "patriarchal" cleric, but we often met and argued at night: I upheld the point of view of the Russian Church Outside Russia, he—that of the Patriarch. In the end he persuaded me to change my mind: the wrongness of the Russian Church Outside Russia became so obvious to me that I firmly decided to leave her, and in 1957 I went over to the Constantinople Patriarchate, and three years later was accepted by Patriarch Aleksy to the ranks of the clergy of the Russian Orthodox Church.

There is no denying the fact that over the last few decades the Moscow Patriarchate has made many mistakes, which can be explained by the situation in the country prior to the adoption of the policy of perestroika and glasnost. But these mistakes can be corrected only by her. She can do it herself, by her plenitude, with the help of the worshippers who suffered during these hard times together with their Church. It is only these people who can exert a positive influence on church administration in the country. In my opinion, any influence from abroad would be harmful and to no avail.

There are people in contemporary Russia who see in the Russian Church Outside Russia the only force capable of saving Russian Orthodoxy. This is not surprising, since, capitalizing on the current difficulties experienced by the Church in the home country, "Karlovcians" are doing their utmost to penetrate into her womb. But whereas until recently the Church Outside Russia had a certain moral right to rebel against some actions by the Patriarchate, prompted by political reasons, today she does not have that right, because the Church in Russia is now vigorously correcting the mistakes of the past years. The only correct step for them would be to support the rebirth of the Russian Church, rather than hamper it.

We are for a canonical communion with the Russian Church Outside Russia. But it should not be forgotten that it is precisely the latter, but not the Patriarchate, who deviated from the church plenitude. At that time it was understandable and could be somehow justified, but today the Russian Church Outside Russia should understand the new position of the Christians in the homeland, take a step towards unity, and make it with a feeling of repentance at that.



However, the decision of the Synod of the Church Outside Russia of May 16, circulated in Russia, testifies to the contrary. Reading this document, one can see that the Russian Church Outside Russia, far from being concerned about the good of the worshippers in Russia, is trying hard to prove the correctness of her stand and justify her own existence.

**Archbishop Pimen of Saratov and Volgograd.** This Council differs from the previous ones in the first place by the free procedure of the Patriarch's election.

In 1971, we knew, several days in advance, who we were going to vote for, and not because we were absolutely unanimous on this score, but because we were assembled and told: there is an opinion that Vladyka Pimen should be elected the Patriarch. And there was no question of any democratic procedure. I, for one, was talked to by the late Metropolitan Sergy. And when we arrived to the Council, everyone of us stood up and said: "The clerics, the flock and I want Metropolitan Pimen to be the Patriarch." The present Council has abolished this blind obedience.

The Bishops' Council nominated three candidates after considering and discussing the abilities of every one of them. After all, it was not merely a question of democratic procedure as such; the important thing was that the most worthy one should become the Patriarch. Therefore, there is no reason to be embarrassed by the fact that the four candidates nominated additionally by the Bishops' Council were blackballed: this only goes to show that the Bishops' Council displayed archpastoral wisdom, nominating really worthy candidates.

Another outstanding act of our Council, which Orthodox believers had been waiting for decades, was canonization of Fr. Ioann of Kronshtadt. And, finally, the third thing I should like to point out is a broad discussion on problems of ecclesiastical life. The Church has entered an entirely new epoch. New conditions, new tendencies drive people to acts of questionable character. On the one hand, the Church has been given extensive opportunities, not rights, because new legislation has not yet been adopted, but precisely opportunities. On the other hand, unexpected difficulties arise. The broader possibility to preach, to open Sunday schools, attend various public organizations, care for the sick and invalids—turned out to be so unexpected for many Church people that some clergymen, although they can do all this, do not do it because of the inertia deeply rooted in their mentality. Some think to this day: "And what if all this is still forbidden?" I could cite many instances to prove my point.

The Council has given impetus to thought. Its Decisions and Message indicate that the time has come when the Church's entire influence should be used for Christianization, for bringing goodness and charity to the world. The Council's documents call for unity of the Church, for stepping up and invigorating the Church's activity in all spheres. This is also true of the restoration work, because many churches are now being turned over to the Russian Church, which, for the most part, are in a very bad state. Here we must do our best to organize construction work and raise funds. And that is why the Council's Message calls for concentrating all efforts on restoring the beauty of the destroyed churches. This is extremely topical for our Saratov Diocese.

**Archbishop Platon of Yaroslavl and Rostov.** The Local Council of the Russian Orthodox Church is of enormous significance in our troubled times. Being well posted about

the problems agitating the minds of all Soviet people now, the Council has, naturally, responded to their aspirations and hopes, in the first place on questions of spiritual and cultural rebirth. Apart from its main task—election of the Patriarch of Moscow and All Russia, the Council also attempted to solve some other problems facing the Church at the new stage of her earthly history. Today society sets great hopes on the Church, as has always been the case at decisive moments in history. The Church alone is capable of satisfying spiritual hunger and reviving the traditions lost by the secular society. The Church alone can provide society with the moral values, which Holy Russia has always lived by. Society is waiting from the Church an authoritative word in defence of human dignity and the family.

The Council also devoted a great deal of attention to a clergyman's contact with his parishioners. In his parish a priest should be not an administrator, but a spiritual leader and teacher. We all remember the times when the community suffered from excessive administration on the part of the authorities, from the insufficiently close contact with the priest outside divine services. As a rule, there is no room or time for such contact. And yet parishioners, especially young people, are badly in need of it. Confession cannot be considered as suitable time for such communion either: too many people want to have a talk with the priest. And so it sometimes happens that people come from far away villages for a serious talk with the priest but leave without any results, because the priest has no time to hear out all who come to him.

The Council attached primary importance to catechization of the population in order to strengthen the weak shoots of interest in faith and the hopes linked with the Church. The Council called for organizing Sunday schools, lecture seminars, for issuing bulletins and sermon leaflets in localities.

The reviving charity can promote consolidation of a community. The myth that the state conscientiously cares for the aged, invalids and orphans has become a thing of the past. We know that they do not prosper. Even in the best-financed asylums of this type their inmates are lacking what is most important—human warmth and sympathy. As for religious people, they receive a moral lesson as they visit children's homes, because these abandoned children are sometimes capable of displaying such feelings about which we have completely forgotten in present-day life.

Much is being said now about the revival of the conciliar principle or sobornost. Indeed, a certain spiritual individualism has developed: people come to the church to attend a divine service, showing no interest at all in the life of the Church and her problems. This indicates that we have forgotten a simple truth: a parish is a spiritual family which has its father. A community can be strengthened "from below", so to say, only in the process of informal contacts outside divine service, as was the case in Russian villages in the past. The priest used to know all his parish well: he wedded parents, baptized children and the parish's whole life was familiar to him. The priest has always been a respected person since he blessed all major events. Today there is no such close communion between the priest and the parish, of course. We are short of clerics now, and, therefore, there are no opportunities for extra-service contacts with the flock, and yet a church sermon alone is not enough to win love and respect of parishioners. A pastor should be a father, indeed and not merely a performer of offices.



The no ordinary bright event—I have in mind the discussion at the Council and the free election of the Patriarch—was somewhat clouded by the voting procedure itself, which has left quite a few vague questions. The reservation that additional candidates must poll more than 50 per cent of the votes by all means, was one of them. I think that there should be no question at all about the number of votes to be polled by additional candidates. The only thing that should be put to the vote is to include or not to include additional candidates without any terms or reservations. The procedure adopted at the Council was bewildering: who benefits from a procedure under which not a single additional candidate can pass? The question of the procedure was first decided on by the Synod and was then brought to the Bishops' Council for consideration. But the latter's participants did not arrive at a unanimous opinion, because they were not prepared to discuss all the details. As a result, a procedure was adopted, the shortcomings of which were noticed by the participants not by the time of voting but only some time later when various questions were raised, but then it was too late already.

**Archbishop Khrizostom of Vilna and Lithuania.** I think that most of the hierarchs at the Bishops' Council felt that, virtually, there was no control or pressure on the part of the Soviet authorities. We became convinced of this when we were given lists containing the names of 75 hierarchs—we could leave or cross out any one of them, without any instructions. Nevertheless, it took us more than one round to elect three candidates. There could be more new candidates, had we realized in due time the freedom we had got. Still, I think that the choice is good, and we can say that we acted conscientiously and with a sense of responsibility. Good sense triumphed in the end. The Holy Spirit was present here, although our inner sluggishness and inertness might have prevented it from guiding us in all plenitude. In spite of the trends towards schisms and divisions existing within the Church, we do believe that each of us has been striving for unity. By his peaceful disposition and patience Patriarch Aleksy will be able to unite all. He was the Chancellor of the Moscow Patriarchate for more than 20 years, and this is anything but an easy task. He bore this burden patiently: he was always very polite with and attentive to all hierarchs and all visitors. His very first words as the Patriarch inspire hope: he emphasized that he would revive sobornost in the Church, in the diocese, in parishes—and this is the primary objective, perhaps. True, there can be various deformations, what with the present level of our morality and spirituality. But sooner or later we must begin with sobornost.

We, clergymen, parish, diocesan and synodal pastors, should devote much attention to moulding religious consciousness. Democracy and glasnost of the secular type is one thing and those of the ecclesiastical type is another. We cannot discard the forms created over many centuries, especially the earliest ones. A correct understanding and interpretation of the concept of sobornost and of the legacy of the Ecumenical and All-Russia Councils will be instrumental in applying them under present-day conditions, dogmatically but not conservatively, in the spirit of Christ's teaching.

At the Bishops' Council we paid attention to individual aspects of the Draft Law on Freedom of Conscience. The Local Council's general opinion on the Draft Law on Freedom of Conscience and of Religious Organizations is the following: in the first place, the Church should be

a full-fledged juridical person, and the state should return everything that was once taken away from her. Church's legacy belongs to her and she should be its owner, not a lessee.

**Archbishop German of Berlin and Leipzig.** The drafting of the Law on Freedom of Conscience is the most urgent of the present-day problems. Everyone was shocked by the fact that the authors of the draft failed to understand and take into account the interests of the Church as one hierarchical whole. We want the Church, which embraces dozens of millions of believers, to be recognized as a juridical person and to be able to freely develop her religious and public activity. It is very strange that our law-makers ignore the canonical structure of the Church and are attempting to impose a congregational structure on her, which would divorce parishes from the church Plenitude. I consider this to be a downright interference in the internal life of the Church, which is at variance with the principle of the separation of the Church from the state.

The Draft Law ignores the very concept of "the Russian Orthodox Church". It is an insult to the multimillion Orthodox people, their millennial history and culture. The law-makers should recognize that Russian Orthodoxy is not disunited parishes, but one conciliar body. But so far, as one reads the draft, one gets the impression that our Church simply does not exist....

The Law should also reflect the existence of other confessions in our country. I think that the peoples who profess them will also find the affirmed division of their religious associations into impersonal "communities" as insulting to themselves.

The Draft Law says nothing about religious feasts. I hold that in each republic the feasts of the indigenous population should be proclaimed days off.

The Law must help believers unite, organize their religious life, otherwise they will feel humiliated and will never become full-fledged members of society. But if people get the opportunity to live according to their faith, they will love their country, respect its leaders and take part in creative processes. Let us hope that with God's help the law-makers will understand their mistakes and correct them. As for us, in this complex period we must cultivate in ourselves faithfulness to the Church, because Life Eternal is gained within her, and within her we are one with the Lord, Who said that the *gates of hell shall not prevail against it* (Mt. 16, 18).

Let us act according to our Christian conscience, let us do more good to each other, and then we shall implement the ancient wisdom which says: "If you want to set the world right, begin with yourself."

**Archbishop Maksim of Mogilev and Mstislavl.** The issue of the unity of the Church was one of the main issues at the Council, of course. Now great efforts and deep faith are required to restore the unity: the malady that has afflicted the Western Ukraine, concerns not only Ukrainian but, in fact, all dioceses of the Russian Orthodox Church, including the Mogilev Diocese.

There are not so many Catholics in Byelorussia, but when the issues of faith involve politics, any situation may become explosive.

As for the work of the Council, I must say that the voting procedure was perplexing, of course. I suggested that its participants should consider the lots issue in choosing the Patriarch. This, I believe, would enhance the Council's prestige in the eyes of the worshippers. To all practical



intents and purposes, the candidates were elected at the Bishops' Council, and the Local Council could not nominate its candidates because of the adopted reservation about the 50 per cent of the votes required for their being entered into the list. I am sure that the lot would have fallen on Vladyka Aleksy all the same. But the presidium refused to discuss the lot issue. Besides, few of the Council's participants supported me, because the delegates had not been acquainted with the procedure and the agenda in good time. When, at the very beginning of the work of the Bishops' Council, the issue of the procedure was put to vote, the voting was so fast and made a hash of, that it was only some time later that questions began to be asked and proposals made. Despite all these mistakes, the Council was held, on the whole, in a rather unanimous atmosphere.

**Archbishop Yuvenaly of Kursk and Belgorod.** A great deal was said at the Council about relations with the Russian Church Outside Russia. On the territory of our diocese there is the Kursk Hermitage of the Korennaya Icon of the Theotokos, a shrine which is venerated by this Church, and which we are restoring now, and so our relations with the "Karlovcians" are well on the upgrade. They have sent us several parcels with literature and fabrics; their worshippers are willing to come to the Soviet Union and work on the restoration of the Korennaya Hermitage. Discord and differences always occur on the top, in the upper layers; as for ordinary people, they need peace and a prayer in front of the common shrine, and then we will eventually come to mutual repentance and unity. But if we only blame and brand each other, we shall tear to pieces Christ's unsewn tunic. Instead of rendering evil for evil to each other, we should better offer up fervent prayers and fast for the sake of unity.

At the Council candidates were nominated: why shouldn't each candidate tell us about himself, about his programme? After all, we practically do not know each other's biographies.

The Council's programme should have been sent to dioceses beforehand, so that we could study and consider all the problems at home, take counsel and know where we were going to send delegates to and why. The procedure was too hasty.

The Draft Law on Freedom of Conscience, which was discussed at the Council, objectively leads to division of the Church. It does not contain a single clearly-formulated item or point. The state should give a *de jure* recognition to the canonical structure of the Church. If we implement this Law, which deals primarily with communities, rather than a united Church, any diocese and even parish may say to the Patriarchate: we decided to be autonomous, autocephalous, to come under another jurisdiction, and so on. Nobody should break away from the united Church, for children do not choose their parents. And so such law will serve to encourage schisms.

**Archbishop Isidor of Krasnodar and the Kuban.** Canonization of Fr. Ioann of Kronshtadt is a great joy for us all. For me, it is also a personal joy, because I was born in Leningrad Region, studied at the Leningrad Theological Seminary and Academy and I know how Father Ioann is venerated by Leningraders. My parents and I have always revered him as a saintly man.

When I was leaving for the Local Council, many Kuban residents asked me how the Patriarch would be elected, would it be a secret or open ballot, or it would be a lot. Our flock rejoice in the fact that the new Primate of the Russian Church has at last been chosen in a democratic way. This, naturally, will have a beneficial effect on ecclesiastical life and will rally us closer.

His Holiness Patriarch Aleksy said at the Council that he intended to pay frequent visits to various dioceses. All residents of the Kuban area and I personally would be happy, and consider it a high honour for us, to see the new Patriarch in our diocese, too.

**Bishop Lev of Tashkent and Central Asia (now of Novgorod and Staraya Russa).** I must say that in my opinion the discussion, that took place at the Council, was slack, compared with that at the 1988 Jubilee Council, which touched on more acute topics. For the most part, that were Ukrainian hierarchs who took the floor. True, the situation in their Exarchate is as complex as it is no ordinary, but are there no problems in other regions of the country? The clerics and laymen were passive on the whole. This means that people are not yet ready to speak at discussions of such level; they are still weighed down by the past... It takes time for discussion of urgent problems to really involve our parishes and reach the outskirts of the country.

Contemporary ecclesiastical life is afflicted by numerous disarrangements: first, a subtle anti-Church activity is in progress, whose aim is to wash away the canonical structure of the Russian Orthodox Church. At various levels—from regional authorities to various quasi-church groups—attempts are being made in the Church, under the pretext of "perestroika and democratization", to deprive bishops and pastors of their activity. Numerous articles appear in newspapers and magazines, whose authors, seemingly solicitous for the Church, in reality help the atheists fight against her, upsetting her canonical order.

Many Ukrainian parishes leave our Church. Unfortunately, this is caused mainly by problems of a political character and the direct pressure brought to bear by the local authorities. Ukrainian hierarchs told me how their clerics are being summoned to executive committees and told: "Go over to the Uniates or autocephalists, otherwise you and your children will be in trouble. One involuntarily recalls the Obnovlentsi (Renovationists—Tr.) times, when loyalty to the Patriarchal Church was punishable under article 58 "b" of the Criminal Code.

The Russian Church Outside Russia deliberately takes advantage of the political disarrangements to effect a split in the Russian Church. People, who showed favourable attitude to the Russian Church Outside Russia often found themselves in conflict with the ecclesiastical reality: some could not be admitted to a theological school for political reasons, others came to the church to be baptized and got the sack. To the doubts arising in the hearts of these people, the Russian Church Outside Russia gave only one answer: "The Patriarchate is collaborating with the atheists." Those who really live in the Church know that this is a mistake.

Unfortunately for the Russian Church Outside Russia she accepts clerics who are far from being the best here. I can cite numerous instances when priests, who could not continue their ministry because of their canonical or moral misdemeanours, turned to the Russian Church Outside Russia as to an "ecclesiastico-political asylum" of sorts. As for the laymen who are enraptured with the Russian Church Outside Russia, they often idealize her, because they are not informed enough of her life and rely on assessments given by "radio-voices".

But the most important thing is that underlying the "foreign schism" are political rather than dogmatic or canonical differences! Many of my acquaintances, who adhere to the Russian Church Outside Russia, say in private conversations that they cannot understand why their



hierarchs are so hostile to us and why they so violently claim to the exclusive possession of the truth. Today we should patiently seek contacts with each other, strive for a dialogue, and then the hope will appear for good relations between our Churches.

**Bishop Antony of Tobolsk and Tyumen (now of Krasnoyarsk and Yeniseisk).** This Council is a singular event in the history of our Church. It is the most memorable Council since 1917. Everything was carried out strictly in accordance with the canons, without any outside pressure. These were the first free elections of the Patriarch of Moscow to be held in Soviet times after His Holiness Patriarch Tikhon. I see the will of Divine Providence in the election of Metropolitan Aleksey to the Patriarchal throne. When we think about a Primate of our Russian Orthodox Church, we should discard political considerations, and give priority to the experience of ecclesiastical life.

Many participants in the Council asked about Archimandrite Valentin (Rusantsov) from Suzdal, who had announced his transition under the "Karlovcians" jurisdiction. As I see it, the Russian Church Outside Russia commits a mistake in overlooking Father Valentin's venture and accepting this cleric, who had been banned to conduct divine services, thus violating all canonical rules. Thereby the Russian Church Outside Russia and Father Valentin have injured themselves in the eyes of the Orthodox world.

**Hegumen Amvrosy (Epifanov), Superintendent Dean of the Primorski Territory, Khabarovsk Diocese.** It's a pity that the Council dealt only with "global" problems of the Church, forgetting about parochial problems. We, in the Far East, for instance, are concerned about the sectarian movement which is very aggressive here. The most acute problem in our region is that of personnel. We are lacking not only missionaries and educated priests, but simply priests. Whenever our Vladyka Gavriil turned for help, it was practically always of no avail. The Rector of the Leningrad Theological Academy and Seminary took a sympathetic attitude to our problems and promised to enrol our candidates to the Theological Academy on preferential terms, but he cannot send the graduates to us now. In our diocese there are literally two or three men with a seminary education. We are told: "Send people to theological schools and we'll teach them". But it takes four years and, if they stay in the Academy, eight years, to train them. What is more, to be able to send someone to a theological school, we need someone who would sow the seed of love of pastoral activity among the youth long before that. Prior to the Revolution the Holy Synod sent missionaries to the Far East and allotted funds, whereas now the Patriarchate only requests us to transfer money to its account. Unfortunately, we do not get any real assistance from the centre. I hope that the new Patriarch will give attention to our problems.

It is for the first time since 1917 that the Patriarch has been elected. Will this fact be duly received and understood by our worshippers or will it prove to be far removed from their practical problems? Frankly speaking in the Far East many people have a poor idea of what the Russian Orthodox Church is, of her structure, of what a hierarch, let alone the Patriarch, is. A real Orthodox mission is needed.

From the laity of our diocese, elected to the Council was one of its youngest members. And young people are our only hope. We should address our word to the hearts of the young and they will respond.

**Archpriest Tibor Imreni, Dean of the Russian Orthodox parish in Szeged, Orthodox Deanery in Hungary.** To all Hungarian Orthodox believers and to me personally, the most interesting thing at the Council was, of course, the decision on electing the Patriarch by secret ballot from among several candidates. This also affects the life of the Hungarian Deanery to a certain extent. The way Patriarchs were elected in the past gave grounds for allegations that the Russian Orthodox Church was too closely linked with the Soviet government. This, to a certain degree, hampered the spread of Orthodoxy in Hungary, too.

The discussion at the Council on the unity of the Orthodox Church, connected with the Union, the Ukrainian autocephaly, concerns us, too, although the Uniate problem is not as acute here as in the Western Ukraine. There are more than 300,000 Uniates in Hungary and only 40,000 Orthodox believers.

Relations between the Uniates and the Orthodox are easily established in Hungary. There are two reasons for this. First, the history of coexistence of these two Churches in Hungary knows no seizures either of Uniate or Orthodox churches, they have never changed hands; and, second, the Orthodox population is numerically small and does not present a threat to the much more numerous Uniates, even if there were reasons for enmity. On the whole, the Uniate population, particularly young people—both clergymen and laymen—are very sympathetic towards Orthodox believers.

Canonization of Father Ioann of Kronshtadt should certainly be classed among the brightest events at the Council. All Hungarian Orthodox people know his name and his book: *My Life in Christ*.

**Hieromonk Ilarion (Alfeyev) of the Vilna Diocese.** Intra-church criticism should be developed. I don't think it should be brought up for secular judgement, but the Council is the right place for practising it. There cannot be too much criticism—it should develop until all vices in ecclesiastical life are eradicated and the moral make-up of the clergy improves considerably. It should be remembered, however, that shouting and unsubstantiated accusations will achieve nothing. It is necessary to give a sober assessment of the historical path of the Church over the last few years, to repent for mistakes of the past years, and to admit that for all the complexity of the situation we could have done more. Without this we shall never become sound spiritually.

One of the cardinal issues of modern Orthodoxy is a search for the right route in the raging sea of ethnic contradictions. Under these conditions the Church's mission is to serve Christ and lead people towards Him, reconciling them. If we carry out this mission, without abandoning ourselves to animosity and emotions, the Church will be able to become a force pacifying ethnic conflicts.

**O. N. Ovchinnikov, precentor of the hierarchal choir in Kostroma.** As one of the youngest participants in the Council I can say that young people should be more actively involved in ecclesiastical activity—catechetical and educational. Young Christians should take part in organizing Sunday schools, fraternities, sisterhoods, and set up summer camps. All this can be done in many dioceses.

*Prepared by deacon Andrei LORGUS, A. BULEKOV,  
V. CHAPLIN, V. KOMAROV*



# Archimandrite VIKTOR Pyankov

## Nominated and Consecrated Bishop of Tapa

By the decision of His Holiness Patriarch Pimen and the Holy Synod of February 20, 1990, Archimandrite Viktor (Pyankov), a cleric of the Tallinn Diocese, was designated to be Bishop of Tapa, Vicar of the Tallinn Diocese.

On March 24, 1990, Archimandrite Viktor was nominated Bishop of Tapa at the Holy Trinity Cathedral in St. Aleksandr Nevsky's Lavra in Leningrad. The nomination was conducted by Metropolitan Aleksy of Leningrad and Novgorod (now His Holiness the Patriarch of Moscow and All Russia), Archbishops Nikolai of Gorky and Arzamas, Afanasy of Perm and Solikamsk, and Nikon (now in retirement in Leningrad), Bishops Prokl of Ulyanovsk and Melekess and Arseny of Ladoga.

During his episcopal nomination Archimandrite Viktor said in part:

"Episcopal service to which I am now being called, is the service to the people of God, which can be worthily performed only with the help of the Most Holy Spirit.

"As I am standing in front of you now, I ask the Lord that, through your prayers and laying on of your hands, the grace of the Holy Spirit should not be received *in vain* (2 Cor 6.1), so that my life and my works should not be fruitless.

"I am embarking upon the episcopal path at a time when episcopacy requires, more than ever before, that the charismatic gift be offered in all its plenitude. This service is multifarious. Underlying it are liturgical works, *for every high priest is ordained to offer gifts and sacrifices* (Heb. 8.3). We live in a complex, changing world, when the spiritual communion with Christ in the Eucharist should become the centre binding the life of man and society. A bishop's task is to help



society to come to accord on the main thing, in spite of differences in secondary ones."

On March 25, 1990, during Divine Liturgy celebrated at the Holy Trinity Cathedral in St. Aleksandr Nevsky's Lavra, Archimandrite Viktor was consecrated Bishop of Tapa by the hierarchs who had taken part in the nomination.

Presenting the hierarchal crozier to the newly-consecrated bishop, Metropolitan Aleksy of Leningrad and Novgorod said in part:

"Colossal work lies in store for you in your coming efforts to restore the Valaam Monastery of the Transfiguration of the Lord with its podvorya to fulfil various obediences involved in the service of a vicar hierarch. May the prayers of Sts. Sergy and German, Miracle Workers of Valaam, strengthen and support you. Always and everywhere labour to the best of your abilities, mindful of the

fact that you are promoting God's sacred cause. You have been carrying out and will continue to carry out the duties of the dean of St. Aleksandr Nevsky's Cathedral in Tallinn. It is portentous that you have been consecrated bishop in the church to which the cure-bearing relics of the Orthodox Prince St. Aleksandr Nevsky have been returned and where they now lie again.

"You should know and remember that a bishop is the bearer of the church spirit for the pastors and the flock, the exponent of their consciousness, organizer and leader of ecclesiastical life. His duty is to stand for the truth of Orthodoxy. The almost two-thousand-year experience of ecclesiastical life testifies that episcopal service requires its bearer's complete devotion to the service of God and people. The example of the best archpastors of the Church convinces us that a bishop should meekly and patiently heal spiritual ailments of the flock, help overcome the force of inertia, to arouse the flock from spiritual slumber and indifference, with Christ's compassionate love in his heart. Arduous and broad is the sphere of archpastoral duties, but great and omnipotent is Divine grace *which always healeth that which is infirm, and completeth that which is wanting*. And so our brother and co-server beloved in the Lord, commence your feast of archpastoral service with inflexible faith and hope. May it be holy, immaculate, zealous and fruitful.

Accept this hierarchal crozier as a visible token of your episcopacy, mount the cathedra and bestow your first archpastoral blessing onto the people of God, who together with us, are praying for you and for your ministry which you commence today."



Archimandrite Viktor (secular name, Viktor Vladimirovich Pyankov) was born in the town of Pervouralsk, Sverdlovsk Region, on October 19, 1944. In 1960, he finished secondary school and in 1962—vocational school, after which he continued his studies by correspondence, without discontinuing work. In 1971, he was professed and ordained deacon, and then priest—by Archbishop (now Metropolitan)

Leonid of Riga and Latvia. In 1971—1983, he served in parishes of the Riga Diocese. In 1977, he completed the correspondence course at the Moscow Theological Seminary, and in 1980 was raised to the dignity of hegumen. From 1980 to 1983, he was the Superintendent Dean of the Madonsky District, and from 1982 to 1983—the secretary of the Riga Diocesan Administration.

In 1983, he became a monk at St. Daniel's Monastery in Moscow where he fulfilled the obedience of the oikonomous

till 1986. In 1986, he was elevated to the dignity of Archimandrite. From 1986 to 1987, was the head of the Department for the Construction and Restoration of St. Daniel's Monastery.

In 1987, he was in charge of restoration and construction work at the Leningrad Diocesan Administration.

From August 1988 to this day he is the dean of St. Aleksandr Nevsky's Cathedral in Tallinn.

## Archimandrite ANDREI Gorak Nominated and Consecrated Bishop of Lvov and Drogobych

By the decision of His Holiness Patriarch Pimen († May 3, 1990) and the Holy Synod of April 10, 1990, Archimandrite Andrei (Gorak), Secretary of the Lvov Diocesan Administration, was designated to be Bishop of Lvov and Drogobych.

On April 17, 1990, after All-Night Vigil in Kiev's Cathedral of St. Vladimir, the nomination of Archimandrite Andrei as Bishop of Lvov and Drogobych was conducted by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine; Archbishops Antony of Chernigov and Nezhin, Irinei of Rovno and Ostrog; Bishops Ionafan of Pereyaslavl-Chmielnicky, Vicar of the Kiev Diocese, and Vasily of Kirovograd and Nikolaev.

During his episcopal nomination Archimandrite Andrei said in part:

"On this holy day of nomination, when Heaven and Earth are singing hymns lauding Risen Christ, who ushered in another existence for mankind, I am standing in front of you, God-wise pastors, in fulfilment of the decision of the Higher Hierarchs and the Holy Synod, obeying Divine Providence to receive the grace of archpastorship, and become a bishop of the Holy Ukrainian Orthodox Church.

"Through you, the Great High Priest, *that is passed into the heavens*, our Lord Jesus Christ (Heb. 4,14), has chosen and is calling me for episcopal service



in the Church, *which he hast purchased with his own blood* (Acts. 20. 28).

"The only words I can say in response to this high election are: 'I return thanks, and accept and say nothing contrary thereto.'

"These days I see in my mind's eye Christ's way of the Cross, His Resurrection, and the Jerusalem home at evening, *being the first day of the week, when the doors were shut where the disciples were assembled for fear of*

*the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you: as my Father hath sent me, even so send I you* (Jn. 20. 19, 21).

"Having received God's special gift, and travelling across the universe, these envoys became sowers of the word of God and distributors of the gifts of the Holy Ghost. This gift of God was passed in the Church onto God-wise men and fathers of the Church, and so, from one generation to another the apostolic succession is being continually handed over through the laying on of hierarchs' hands to this day. And tomorrow, an unworthy man, I am to receive, through this divine ceremony, God's grace and to be placed in the apostolic ranks of bishops of the Church of Christ.

"What shall I render unto the Lord for all his benefits toward me? (Ps. 116. 12). Bless, my soul, the Risen Lord!

"Pastoral ministry is not new to me. As a priest of God, I have not been lazy in preaching the Gospel, have offered Bloodless Sacrifice for my own sins and for people's ignorance, performing my ministry for the benefit of Holy Orthodoxy.

"Being close for many years to a bishop, Metropolitan Nikolai (Yurik; †1984) of blessed memory, I saw how difficult and responsible this ministry is. I will not conceal from you, God's



hierarchs, that I feel embarrassed at the loftiness of episcopal ministry and the difficulties involved in it today.

"A bishop is the continuer of the cause of Christ and the holy apostles on earth, the builder of God's mysteries, the chief teacher of faith and truth, who is obliged to devote all his life, energy and knowledge to the service of the Church of Christ.

"A special love of the Church and Her Chief Shepherd, Our Lord Jesus Christ, is required of a bishop. For without love a bishop is incapable of preaching the word of God. Personifying in the Church her Founder, the Lord Jesus Christ, and the holy apostles, a bishop should be *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12).

"According to the prophet, a bishop must *seek that sheep which was lost, and bring again that which was driven away, and bind up that which was broken, and strengthen that which was sick: but I will destroy the fat and the strong* (Ezek. 34. 16). He should be *all things to all men, that he might by all means save some* (1 Cor. 9. 22).

"St. Paul, the apostle of the Gentiles, tells his disciples: *a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate...; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers* (Tit. 1.7-9).

"If many of God's bishops feared episcopal ministry, how can I, a sinful man, help not fearing it? But firmly believing in Divine Providence, in the fact that each of us is shown the path of life by the Lord Himself, Who *orders the steps of a good man* (Ps. 36, 23), believing that only in Him do we live, and move, and have our being (Acts. 17. 28), I dare to accept your will.

"My heart is reassured by Christ's words: *Let not your heart be troubled, neither let it be afraid* (Jn. 14. 27).

"I thank you, Your Eminence, dear Vlada Exarch, for the great confidence in my humility, and I shall rely on your help in administering the diocese, which is troubled by discord and ecclesiastical disarrangements. The foes of Holy Orthodoxy have taken advantage of the period of democracy and the commencement of national rebirth to sow dissensions and discord in the Church and among the worshippers.

"In the face of His Church, I promise the Lord to perform the ministry entrusted to me with fear of God and to devote my whole life to shepherding the church flock entrusted to me, having the Chief Shepherd as an example, and to be a worthy successor to God's bishops in deed, a true son of my Fatherland, an indefatigable preacher and champion of peace on Earth. Amen."

On April 18, Easter Wednesday, during Divine Liturgy celebrated in St. Vladimir's Cathedral in Kiev, Archimandrite Andrei was consecrated Bishop of Lvov and Drohobych by the hierarchs who had taken part in his nomination.

After the Liturgy, presenting the hierarchal crozier to the newly-consecrated Bishop Andrei, Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, said, among other things: "We know that bishops wield power in the Church. But to understand the nature of episcopal power one should always be mindful of its specifics following from the nature of ecclesiastical communion. Although much is being said about 'monarchical' episcopacy, and this state definition sometimes finds justification in power-loving and ambitions of some bishops, we, bishops, should nevertheless always remember that ecclesiastical authority is of spiritual rather than state nature. It is higher and greater than secular power

because it extends to man's soul and to his eternity. Being of a spiritual nature, episcopal authority is expressed above all in service ministry. The Lord said clearly to all of us:

*The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve* (Lk. 22. 25-26). In exercising his authority, a bishop acts with the Church, but not above the Church, which is a spiritual body of love.

"Remember also that throughout her entire millennial history our Russian Orthodox Church has been sharing with people their sorrows and joys.

"And now accept this crozier as a symbol of power and as support in difficult circumstances, and from the grace bestowed upon you, bless the worshippers who have been praying for you and for your coming episcopal ministry."

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Bishop Andrei (secular name, Andrei Grigoryevich Gorak) was born into a peasant family in the village of Polyana, Nikolaev District, Lvov Region, on March 1, 1945. After finishing an eight-year school, he studied at a medical school. In 1968, he entered the biological faculty of the Lvov State University, which he graduated from in 1974. As a university student, he served as a subdeacon of Metropolitan Nikolai (Yurik; †1984) of Lvov and Ternopol. In 1975, he entered the Leningrad Theological Academy, graduating from it in 1979 with scholarly degree of Candidate of Theology. In 1976, he was ordained priest by Metropolitan Nikodim of Leningrad and Novgorod (Rotov; †1978). After graduating from the Academy, he served in various parishes of the Lvov Diocese. In September 1989, he was appointed secretary of the Lvov Diocesan Administration. The last place of his service was the Church of the Transfiguration of the Saviour in Lvov, occupied by a group of Greek-Catholics in the autumn of 1989.

On March 13, 1990, he was professed in the Pochaev Lavra of the Dormition by its Father Superior, Archimandrite Onufry. On March 14, Archbishop Irinei of Rovno and Ostrog elevated him to the dignity of archimandrite.



# St. Ioann's Convent in the City on the Neva

Karpovka Embankment 45. Many inhabitants of the city know this address very well. This is the site of the former St. Ioann Convent which was closed after the Revolution but which even today impresses people with its grandeur. The convent built at the beginning of the present century is very popular with believers because its history is connected with the life and deeds of Father Ioann of Kronshtadt. A new page in the history of this famous cloister has been opened quite recently: one of its churches was solemnly consecrated on November 1, 1989.

In the year 1899 Father Ioann of Kronshtadt founded in his native village of Sura, on the bank of the Sura River, a monastic community which many nuns and lay sisters joined with in a short time. In 1900 this community was reorganized into the Sura Convent of St. Ioann the Divine, situated some 200 km away from the town of Pinega. Here settled nuns who came to the Far North with the blessing of Father Ioann from St. Petersburg, Kronshtadt and Petergof—the main places of his pastoral service.

Nuns from Pinega often visited St. Petersburg and soon Father Ioann made up his mind to set up a metochion of the Sura Convent. For this purpose, the hereditary honorary citizen S. Ramensky granted a plot of land adjoining the embankment of the Karpovka River. In 1900 Father Ioann applied to the St. Petersburg Diocesan Administration with a request to permit building on this plot a stone church and a lodging-house for sisters of the Sura cloister. His request was granted. The plan and estimates were drawn up by architect N. Nikonov (1849-1918) who was well known in St. Petersburg ecclesiastical circles. He developed traditions of the Russo-Byzantine style which originated in the middle of the 19th century and the founder of which was K. Ton, author of the Cathedral of Christ the Saviour in Moscow.

The design of the Sura metochion on the Karpovka River, worked out by N. Nikonov in 1899, presented an example of an organic combination of buildings of different purposes. In this case Nikonov made use of Byzantine forms. A compact dwelling-house and a five-domed church comprise one architectural ensemble. The integrity of composition is emphasized in the outward appearance of the building which looks like a monolithic block with almost similar facades.

Construction work began in May 1900. In the ground-floor church of St. Ioann of Rila, the Divine Patron of Archpriest Ioann, consecrated on December 17, 1902, there was an oak iconostasis with small icons in silver gilded plates. A year later Metropolitan Antony of St. Petersburg and Father Ioann of Kronshtadt consecrated the main sanctuary of the upper church in honour of the Twelve Apostles.

Construction of the convent assumed a great scope: believers willingly made contributions to the undertaking started by Father Ioann. In 1903 the right wing of the upper church was consecrated in honour of the Kazan Icon of the Mother of God and its left wing—in honour of St. Andrew of Crete and St. Mary. The main buildings were put up in the course of two years. Besides the churches, the same building housed two small vestries, a refectory, a small library and cells for the Mother Superior and sisters. There was also a large hall where Father Ioann received visitors.

In a four-storey house built near-by there were flats for clergymen and pilgrims.

By the decision of the Holy Synod of March 18-20, 1903, nun Angelina, whom Father Ioann knew well from the times of his activity in Kronshtadt, was appointed Mother Superior of the cloister and nominated Hegumena.

Father Ioann began to cherish an idea of transforming the Sura metochion into an independent convent when its construction was still in progress. In the autumn of 1902 he approached his St. Petersburg superiors with a request to place the Sura metochion under the jurisdiction of the St. Petersburg Diocese and change its name to the St. Petersburg Convent of the Twelve Apostles.

Father Ioann's request was granted; in February 1903 the Sura metochion received the status of an independent cloister and was given the name of the St. Ioann Convent in honour of St. Ioann of Rila—the Divine Patron of the Kronshtadt shepherd.

Under the decision of the Holy Synod adopted on April 10, 1903, the newly-formed cloister was assigned the staff of two priests and two deacons. Led by the experienced Mother Superior, the St. Ioann Convent became one of the sights of the capital.

Father Ioann of Kronshtadt passed away on December 20, 1908, in the 80th year of his life and, according to his wish, was buried in the St. Ioann Convent.

A small crypt made under the Church of St. Ioann of Rila was consecrated in honour of Prophet Elijah and St. Theodora—Divine Patrons of the deceased Archpriest Ioann's father and mother. A staircase of 16-18 steps led to it.

The coffin with the body of the righteous Ioann was solemnly buried in this crypt. All of Orthodox Russia mourned the demise of Father Ioann, and the convent became a place of pilgrimage for hundreds of thousands of believers. By the decision of the Holy Synod the St. Ioann Convent was granted the honour of a first-class cloister.

In a short time a sepulchre, on which lay the Holy Gospel and the fretted mitre with an inextinguishable rosy lamp burning under it, was put up over the burial place of Father Ioann. A great number of rich, artistically made icon-lamps constantly glimmered over the sepulchre. An ocean of light from thousands of candles lit by pilgrims flooded the crypt church.

The icon with the image of St. Ioann of Rila and an inextinguishable icon-lamp were placed over the sepulchre of Father Ioann of Kronshtadt in 1911.

That same year a new building designed by architect N. Nikonov was put up on the grounds of the St. Ioann cloister—the Chapel of St. Seraphim, the Miracle-Worker of Sarov.

When the World War I broke out the sisters of the convent were brought face to face with new cares. At the close of 1914 orphans from Galicia who had lost their parents at the front came to live in the St. Ioann cloister.

After 1917 a period of trials set in. In the upper church of the convent a club was opened already in 1918. Yet divine services continued in the Church of St. Ioann of Rila and at the grave-side of Father Ioann of Kronshtadt. In the years that followed the same fate awaited the convent as befell many monuments of church architecture which were



reported to be "of no artistic value". In the autumn of 1923 the community was deprived of its premises which were transferred to a neighbouring plant to be used as dwelling space for workers. The nuns had to vacate the convent within two weeks.

In those hard years Hegumenia Angelina stood at the head of the monastic community as before. Right up to her demise in 1926 she effected spiritual guidance over the sisters driven away from their cloister. She was succeeded by a former nun of the St. Ioann Convent, Hegumenia Anastasia (Aleksandra Platonova), a famous ecclesiastical writer. There is but meagre information concerning the main stages of her life: in 1926, she was elected Hegumenia of the community which, following the closure of the convent, continued its existence attached to the Church of St. Aleksey, the Man of God. Then followed numerous arrests and banishment (in 1929) from Leningrad; in 1930s she was arrested for the last time and sent to the camp. In 1937 her traces disappear.

Our information about the subsequent fate of the St. Ioann Convent is rather fragmentary. At one time its premises housed a department of the Scientific Institute on Melioration. Right up to 1989 twelve different institutions had their quarters there; but as before believers came to the walls of the former cloister and offered up prayers to Father Ioann, their intercessor. This tradition has survived to our days.

In 1989 it was decided to arrange there a metochion of the Pukhtitsa Convent of the Dormition. In October 1989 all institutions moved out of cloister premises vacating the ground floor with the Church of St. Ioann of Rila and the crypt church of Father Ioann.

Arrangements were made for carrying out urgent repairs so as to consecrate the Church of St. Ioann of Rila on November 1 (October 19, Old Stle)—his feast. Nuns from the Pukhtitsa Convent guided by Hegumenia Varvara as well as Leningrad believers, worshippers of Father Ioann of Kronshtadt, worked there day and night. A new iconostasis for the Church of St. Ioann of Rila was made and installed by Pukhtitsa masters.

On the eve of the feast (October 31, 1989), All-Night Vigil, the first after a 66-year interval, was conducted in the Church of St. John of Rila. A small choir of nuns from the Pukhtitsa Convent and part of the student choir from the Leningrad Theological Academy sang during the Liturgy. News of the revival of the St. Ioann cloister quickly spread throughout the city. From the early morning of November 1 believers streamed to a formerly deserted

embankment of the Karpovka River. The main entrance was decorated with garlands of fresh flowers.

Before the festal Liturgy began the office of the consecration of the Church of St. Ioann of Rila and the altar was conducted. The solemn divine service was led by Metropolitan Alesky of Leningrad and Novgorod (now His Holiness Patriarch of Moscow and All Russia), assisted by Bishop Arseny of Ladoga and representatives of the Leningrad clergy. The liturgy was followed by a panikhida.

Since that day divine services in the Church of St. Ioann of Rila have been performed on Saturdays, Sundays and great feasts. Some of the premises on the ground floor as well as the upper church of the Twelve Apostles are under repairs now: the office of restorers and painters which had been housed there for a long time reduced the interior of the church to complete ruin. Crosses from the five-domed cupolas knocked down before the war are being recovered now. Inhabitants return to former cells, and there is a hope that industrious nuns will soon take possession of all cloister buildings.

Everybody who comes to the St. Ioann cloister today aspires to visiting Father Ioann's crypt church. "The church, almost entirely laid with polished plates of white Italian marble, fascinates one with its whiteness and elegance. The iconostasis is carved of white marble and finished in the Russo-Byzantine style." This is how the Church of Prophet Elijah and St. Theodora looked like before the closure of the convent in 1923.... Naturally, it looks quite different now. Until recently the church remained a dark dungeon adjusted to be a bombshelter. The marble iconostasis, the altar, icons and Father Ioann's tombstone—everything has disappeared. All that was seen in dim light was a rectangular spot, rubbed over with cement, against the background of remaining stone tiles. Here, close to the wall, on the right side of the entrance to the church, once stood the sepulchre of Father Ioann.

We would like to believe that only the sepulchre has disappeared for ever and that the grave itself has not been disturbed. There is an idea to make a new marble sepulchre over the grave of the Kronshtadt pastor. The surviving Chapel of St. Seraphim of Sarov will be also restored in the future; its dome has already been carefully sheltered from bad weather to protect the chapel from further destruction. Someone's solicitous hand placed the portrait of the now celebrated saint—the Righteous Ioann of Kronshtadt—in one of the niches.

*Archimandrite AVGUSTIN*



## Two Stages of a Feat

In Estonia, between the Chudskoe Lake and the Gulf of Finland, there is a locality called Pukhtitsa which is venerated by Orthodox believers as a holy place. Once upon a time, in the 15th century, Estonian shepherds on several occasions saw the Light-Bearing Woman here; after the wondrous vision a miraculous Icon of the Dormition of the Mother of God was found at the foot of the oak that stands on an elevation and has survived to this day. From the close of the 19th century the Holy Mountain became the site of a convent. The glittering crosses of the majestic five-domed Dormition Cathedral built in 1910 and tall towers of monastic walls are seen from afar. The Most Holy Virgin had never left this cloister without her patronage, and the tempests that in our century ruined many other Russian cloisters did not touch this one. At the present time, when former cloisters are rising from ruins, the Pukhtitsa Convent looks quite prosperous.

Descending from the Holy Mountain you find yourself in the fields surrounding the convent which are planted with rye, wheat and vegetables. Here and there you can see accurate piles of stones: it is typical for Estonia that stones appear on the surface of the earth every year, and before starting fieldwork they are collected by hand. These fields are cultivated as of old: they are not polluted with chemicals but are fertilized with manure; as prescribed by tradition they are given a rest at specified intervals; not a swear or harsh word, but prayers in low voices are spoken over them. The crop is harvested very carefully: not a single ear, not a single potato shall remain

in the ground for that would mean relinquishing, declining the gift granted from above. If you proceed in the direction of the St. George Chapel you will find yourself on the cloister's farm. Even pedantic, accurate and thrifty Estonians admit that it is a model farm: the same loving hand is felt in the manner the livestock is kept here.

Labour makes it possible to help the needy and not to knock at other people's doors, as St. Chrysostom wrote. "Knocking at other people's doors" is simply out of the question: subsidiary farming not only fully provides the cloister with food (for nuns eat only "their own" bread, dairy products, honey and vegetables), but also allow to make deliveries to the state of meat that is not eaten in the convent and of milk during fasts. Money received from selling agricultural produce is used for building and repairs. Sisters also help the local collective farm.

Many people attribute the prosperity of the Pukhtitsa Convent of the Dormition to an exemplary organization of its economy. As a matter of fact even a superficial glance is sufficient for appraising it as its true worth. Things are organized here in a way that allows an economic analysis, that is, can be examined from an

"earthly" point of view. Suppose we undertake such an analysis, then common categories like "productivity of labour", would soon be filled with diverse and rich content and figures would lead to conclusions very instructive for our days: the convent incarnates the idea of independent economy and as "an economic unit" could serve as a model not only for reviving monasteries but even for state enterprises. But in the case of this convent it never occurs to anybody to engage in drawing up accounts: actual results of work have always been the best form of accounting. The success of this creative labour can be attributed mainly to the noble and eternally mysterious monastic feat based on obedience and prayer.

In the Pukhtitsa Convent a feat begins with obediences fulfilled in subsidiary farming. It is known that of the three monastic virtues—non-grabbing that overcomes attachment to things, chastity that rules over the flesh and obedience that governs the spirit—the latter has always been considered the most important one. The stage of obedience ranges from fifteen to twenty years, seldom it lasts ten or twelve years. Novices, especially those who come from urban families, often find it far from



*The Pukhtitsa Convent  
of the Dormition*





*Convent household duties are fulfilled by the nuns*

at all," she answered, "just kissed his mane."

While working in the field some of the sisters who are more experienced or better prepared for field-work by their former lay life turn to be teachers, others find themselves in a position of pupils. In this case inner monasticism makes the former avoid a temptation of becoming a chief and urges the latter to show constant obedience. It has long been noticed that those who live righteously in monastic community have numerous occasions for displaying humbleness and obedience—virtues which prepare and dispose the soul to faithful prayer.

Most likely the expression "spiritual attitude to labour", which is now fashionable in secular life, has meaning only in reference to labours in the vineyard of God, and especially in "laborious" monasteries like the Pukhtitsa Convent. The aim of this labour is not just economic profit. Its source lies in an ardent desire to fulfill the vow of obedience, a mystic awe at provoking the wrath of the Giver of all earthly blessings by careless cultivation of His vineyard. This labour is blessed from above and draws strength only from unceasing prayer.

True, St. Ignaty Bryanchaninov doubted whether it was useful for the monks to engage in gardening, cattle-breeding and cultivating the land. He believed that when a monk enjoys beauty of surrounding nature his attention is directed downwards, to earth, and not upwards, to Heaven.

"A person, who has got accustomed to leading an exclusively physic life and has borne the brunt of the struggle against stagnant, egoistical principles of an outward man, sometimes grows out of the habit of duly appreciating physical labour and outward practical activity consisting in the struggle with spontaneous principles of visible nature; he becomes incapable of understanding how occupation with transient

affairs can bring man closer to true God," writes Hegumen Khariton, Father Superior of the Valaam Monastery, in his book *Asceticism and Monasticism*, published by the Valaam Monastery in 1943. "It is forgotten here that if such occupation rests on a religious basis, if all human efforts are backed by God's help, then, on the one hand, all human passions are restrained and mortified because constant arduous labour gives no ground for sinful thoughts and, on the other hand, each step forward, each victory scored in this struggle in which human spirit triumphs over external nature, makes man feel the beneficent and most wise hand of God."

Strictly speaking, the long-standing question about correlation between the two roads of asceticism—practical and contemplative—and about their imaginary "rivalry" is decided in the Pukhtitsa Convent in this way: physical labour—"labour and sweat for the joy of Communion with God"—forms the first stage of a monastic feat, its second stage consists in prayerful life which makes man a blissful abode of God.

St. Ignaty says that learning to pray requires time and gradualness of a feat. It is the arrangement of the internal life in the Pukhtitsa Convent that allows novices to learn the main monastic occupation. The character of obedience itself prepares the soul for a faithful, unceasing prayer: weak female nature could hardly endure heavy physical burdens lasting such a long time without constant help from above which is received only thanks to ardent prayer. Novices here acquire the experience of constant prayer by associating with those who have taken the veil as a rule the latter are responsible for obediences. While sorting out potato or working in a prosphora bakery they read the heart akathistoses and canons, not to mention the Jesus Prayer which somebody pronounces out

easy: they have to learn peasant "professions"—use a scythe, rake, pitch-fork, a spade—and before starting field-work to collect stones and pile them around fields. The most arduous time is hay-mowing which lasts over a month from early morning till late at night; in these seaside weather changes quite often and the mowed grass has first to be scattered for drying in the sun, then gathered and stacked to be sheltered from rain and finally made up into huge cocks. Sisters themselves saw firewood and pile it in stacks fifteen metres high.

Care of the cattle demands constant presence on the farm: sometimes it is even necessary to sleep somewhere nearby so as to nurse the newly-born. Mother Veronika has been obediently fulfilling her duties in the stable in the course of twelve years. One of her nurslings once trod on her foot and broke two fingers. "What have you done to it?" a visiting priest asked her. "Nothing

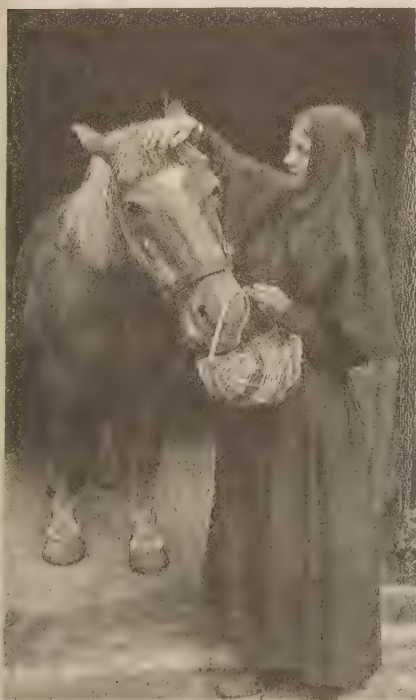


loud on such occasions. Not a single undertaking is started in the convent without a prayer. In May, on the Feast of St. George the Victorious, during a festal procession with the miraculous Icon of the Dormition, all the fields, kitchen-gardens, cattle-sheds, hot-houses and an apiary are consecrated; even animals are aspersed with holy water.

Long years spent in obedience, which holy fathers regard as martyrdom, help the inmates of the Pukhtitsa Convent appreciate the loftiness of monastic vocation, and taking the veil is regarded as a reward for their labour. When asked how many years she had spent in the convent one of the sisters answered: "It may be that I have not lived a single day in the manner befitting a genuine nun, which is an angelic rank...."

"Those who have shown at least some interest for inner Christian life and read books written by people leading this grace-given life... know very well a general pattern of Christian salvation. It is purification of the heart,

*Routine work of the nuns*



labour and sweat for the joy of Communion with God, for life in God. It is a struggle with sin, arduous labour during the first part of the road to salvation, and setting great hopes on God, making yourself His blissful abode during the second and the last one," wrote Hegumen Khariton.

The task of the first stage of a feat includes purification of "the temple of the heart" by obedience in order to receive the Divine Spirit and transformation of an egoistic essence of our character to acquire a submissive, loving attitude to everything and everyone. This can be achieved by frequent confessions of deeds and thoughts, by reading Holy Scripture, writings of Holy Fathers and the Lives of the Saints, and by attending divine services daily.

Practical occupations of monks are always fraught with the danger of becoming an end in themselves instead of being a means of achieving lofty, ascetic aims, with the danger of transforming a community of monks into a "social commune". In the Pukhtitsa Convent Hegumenia Varvara herself sees to it that this does not happen. It is her "cross" to determine the border which must not be overstepped by the inmates of the convent in their corporeal feats so as not to disturb spiritual balance. It depends on the Hegumenia to assign a fitting place to outward, temporal needs so that they do not become an impediment on the road to the genuine aim of monasticism. She decides who is ready for taking the veil and who is not. Knowing the sisters of the convent as her own daughters she sees whose "inner nature" has already undergone a change that is required in order to pray for "the whole world". The duty of the Hegumenia is to translate the higher will, of which she is the vehicle in the convent, to those sisters who have completely abandoned their own will.

The stage of obedience ends with taking the veil and receiving



*Prosfhora backing obedience*

a new name. Those who have taken the monastic vows raise to a higher step leading to Christian perfection.

The nuns of the Pukhtitsa Convent fulfil obediences that correspond to the angelic rank with which they are honoured for serving God on earth. Above all, these obediences, of course, include reading at divine services, singing in a choir and round-the-clock reading of the Psalter in turns (as a rule, this is done by elderly nuns). Among obediences close to the church ones we can mention work in the iconographic shop where, for example, sketches for the frescoes of a new baptistery were prepared and where icons are restored, or work in the shop in which Christ's shrouds and priests' vestments are embroidered with gold. Besides, there are, of course, many other obediences fulfilled in the book-binding shop, the library....

Unceasing ardour for Heaven, pure constant prayer—that which forms the essence of the second stage of a monastic feat, that



which is the aim of monasticism—is hidden from a stranger's view. Only by the results achieved is it possible to judge whether this aim has been attained and whether a long and arduous road has not been traversed in vain. At the beginning of this century V. Rozanov, visiting the Pukhtitsa Convent, noted that the "republic" lived not under control, not out of fear, but did everything on holy inspiration for a holy cause; today, too, a similar sensation does not abandon you for a moment while you stay at the convent.

Only nuns work in the prosphora bakery where communion bread is baked; lay sisters are not allowed here. All the nuns are over sixty or even over seventy. Mother Rufina is in charge of this holy business. A long time ago, when she was just fourteen, an old nun made her a gift of a stamp for prosphoras and said: "It will come in handy when you begin working in a prosphora bakery." Mother Rufina does not issue instructions or commands—things here are done as if of their own accord—her supervi-

sion consists in permanently reading the Jesus Prayer out loud. During the five hours of work sisters did not pronounce a single idle word, not a single displeased glance was thrown, not a single exasperated or impatient gesture was made. Many-year obedience does not become for them something habitual and ordinary: every day they experience holy inspiration anew.

Going along a narrow path of humility, suppressing everything vain in their nature and daily accomplishing the feat of self-denial the Pukhtitsa sisters acquire virtues that amaze a newcomer: quiet and humble taciturnity combined with constant benevolent readiness to serve, help, be of use. Most likely, it is for this reason that they are so hospitable towards pilgrims who, after escaping from the bustle of modern life and its atmosphere inflamed with passions, can enjoy serenity and unworldly tranquility on this island of Eden.

Holy Fathers write that the fruit of life is grown by the labour of the righteous. Indeed, Russian monasteries have always

been famous for growing fruit both in the field of social service and in the field of spiritual endeavour. "Look closely at our educated people, listen to what they talk about and what they are interested in," Hegumen Khariton writes in his book. "Will you hear anywhere a talk about how to acquire the fear of God, how to get rid of vanity, how to overcome pride, how to learn a sincere and ardent prayer, love and the like? If you do hear such conversation you can say for sure that interlocutors have visited a monastery.... It means that the pure, spiritual, truly Christian life without which every living soul suffocates is concentrated in monasteries."

External prosperity of the Pukhtitsa Convent is an outcome of its correct internal arrangement. Grace that overflows these parts, an angelic appearance of the inmates of the convent convinces you that by ascending the Holy Mountain you do tear yourself from Earth.

*Olga YUSOVA*

## For as Long as Russia Stands

On the left bank of a bend in the Moskva River stands the Church of the Nativity of the Blessed Virgin. This place was chosen by St. Sergy himself for the Old Simonov Monastery which was founded in 1370 by Feodor, the saint's nephew and disciple. Earlier this place had been picturesque—a view of the centre of Moscow and the Kremlin shrines had opened up from it. Now it has been built up with the production buildings of the Dynamo plant which have encircled the Church of the Nativity of the Blessed Virgin.

"What is thundering, what is roaring early before dawn? It is Prince Vladimir Andreyevich setting up his regiments and leading them to the Great Don River. And he says to his brother, Grand Prince Dimitry Ivanovich: 'Do not surrender to the heathen Tartars, brother; the heathens are already trampling Russian fields underfoot and seizing our lands...' Later that day, on Saturday, the Feast of the Nativity of the Holy

Mother of God, the Christians routed the regiments of the heathens on the Kulikovo Plain."

St. Sergy, Hegumen of the Land of Russia, not only blessed Grand Prince Dimitry for the feat of arms; he also sent to his troops two monks from his cloister—Aleksandr Peresvet and Andrei Oslyabya. Before the battle the Saint himself imposed on them the schema vestments which were to replace military armour for them. It was not a warrior but Aleksandr Peresvet, a monk who had left the world, who accepted a Tartar's challenge and was the first to perish on the Kulikovo Plain.

The importance of the triumph of the Russian people in the Battle of Kulikovo is not only that it was a turning point in the struggle of Russ against foreign yoke and brought together the disunited Russian principalities. The mighty charge of patriotism accumulated in the Battle of Kulikovo sped across the entire historical space of Russia and repeatedly ignited the hearts of





View of Staroe Simonovo and the Church of the Nativity of the Blessed Virgin before the Dynamo factory was built. Photo of 1870

Russian people, helping them win big and small victories over the numerous enemies of the Russian land.

The Feast of the Nativity of the Blessed Virgin, which coincides with the day of victory in the Battle of Kulikovo, has always been especially revered in Russ. This was why the legendary heroes of that historic battle—the monks Peresvet and Oslabya—were buried by the walls of the church dedicated to this feast, at the Old Simonov Monastery in Moscow.

Russia, however, revered the memory of her sons only until a certain time. The type of burial has changed several times over these centuries. First it was simply a mound and an oak cross over it and then a wooden chapel and a wooden belfry. During the reign of Alexei Mikhailovich a stone tent was placed over the graves, and in the 18th century it was replaced by a stone belfry. Between 1849 and 1855 a new belfry and refectory, in which the graves were, were added to the Church of the Nativity of the Blessed Virgin. In 1870, when the 500th anniversary of the Old Simonov Monastery was celebrated, a magnificent canopy of Kasli casting richly adorned with silver and precious stones was built over the graves.

Times of oblivion were steadily approaching. The "onslaught" against the church began even before the Revolution: the American Westinghouse Electrical Society gradually bought up the lands adjoining the Church of the Nativity of the Blessed Virgin, and an electrical plant was built on them prior to 1905. In 1917 it was nationalized and called Dynamo. The burgeoning plant needed new grounds. "Before the Revolution," reads *A History of the Dynamo Plant*,

"the church and the plant got along peacefully. When the Belgian Joint-Stock Society needed to extend the plant, the church gave up part of the cemetery. However, now (i. e., 1929), when the Soviet plant required new grounds, the church protested and decided not to give up the land... By decision of the Moscow Soviet the church was closed. The plant's territory was extended. Dynamo was now able to compile a detailed plan for renovation with due account for the released grounds..." A year before the church's closure, in 1928, at a jubilee session devoted to the 25th anniversary of the plant's party cell, Yemelyan Yaroslavsky figuratively compared it to a well-adjusted motor which operates without malfunctions. The "well-adjusted motor" powered the huge plant in one direction, until it swallowed up the Church of the Nativity of the Blessed Virgin entirely, turning it into its compressor station.

"On the ruins of this old monastery," one Davidson wrote in *Ogonyok* on January 21, 1930, "we must erect a new edifice. With its participation in the subbotnik the Lenin Sloboda district has displayed heroic work to destroy sectors of obscurantism created by tsarist oprichniks—the clergy."

However, no matter how hard they might have tried to erect a new edifice on "sectors of obscurantism", each religious person knows that a church cannot be destroyed. One can put dynamite under it and raze it to the ground in an explosion. One can try to defile it by turning it into a warehouse, stable or bar. Or one can build high-rises around it in order to "choke" it in tight quarters. One can also turn it into a plant





*The Church of the Nativity of the Blessed Virgin in Staroe Simonovo, Moscow. Photo of 1914*

building—a compressor station—and put up a factory wall around so that fewer curious eyes might observe the barbarous insult to the shrine.

“A 180 kw motor is mounted within the old church. It stands one metre deep in the ground. In the refectory adjoining the sepulchre there are two motors, of 200 kw and 370 kw capacity. Motors stand in the nearby adjuncts. The ancient ground has been dug up shamelessly and crudely. The building is shaking from the racket. The nearby streets used to be called Peresvetinskaya and Oslyabinskaya. Now they have been renamed. There is not the slightest mention—not even a memorial plaque. There is nothing. The roar of motors over the dust of heroes. That’s remembrance and glory for you... in those distant centuries it was bequeathed to remember the fallen on the Kulikovo Plain, ‘for as long as Russia stands’”, Pavel Korin, People’s Artiste of the USSR, Lenin Prize winner, wrote in 1966.

The cupolas of the Church of the Nativity of the Blessed Virgin were torn down, the belfry was destroyed, the iconostases and church-lustres disappeared, and the frescoes by the Palekh masters were smeared

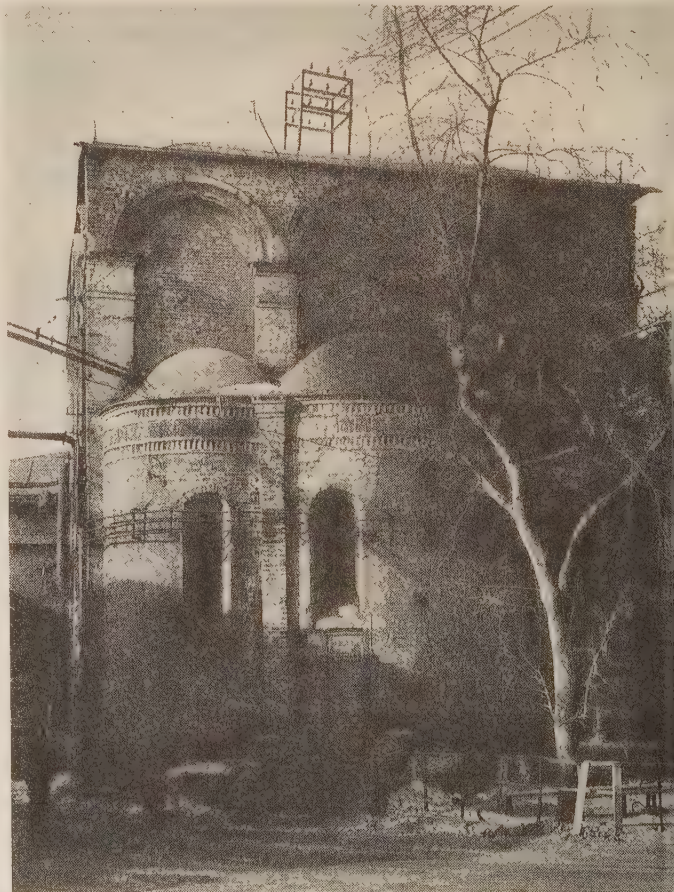
*In the 1970s the Church of the Nativity of the Blessed Virgin housed the Dynamo factory compressor station*

with dirty slaked lime. Oil flowed down into the ground that once covered the ashes of the heroes. The compressor became a symbolic tombstone corresponding to the spirit of the times.

The shaking and vibration would have completed the destruction of the church if the people’s memory connecting the past and present had not awakened. Neither the plant’s high walls nor the absence of relevant laws prevented enthusiasts from launching a fight to liberate the church, and this was in times when mass restoration of churches was still very far off.

The first to raise the issue of restoring the graves of Peresvet and Oslyabya was Pavel Korin in his publication in the newspaper *Komsomolskaya Pravda* in 1966. His appeal to moral and civic duty did not evoke a response.

Eleven years after this publication passed in endless squabbling with the plant management through the press (all sorts of publications, even the satirical magazine *Krokodil*, wrote about the Church of the Nativity of the Blessed Virgin), and in haunting officials’ thresholds. That was until Eduard Dyakonov, Oleg Zhurin and Vladimir Naumov finally turned to the USSR Council of Ministers for help. In a resolution of the Council of Ministers in response to this it was decided to “commission a new compressor station of the Dynamo plant in 1979”.





GLORIFICATION OF ST. IOANN THE RIGHTEOUS OF KRONSHADT



A portrait of Archpriest Ioann Sergiev of St. Andrew's Cathedral in Kronshadt painted during his lifetime





Patriarch Aleksy II of Moscow and All Russia being solemnly welcomed at the convent



Hegumenia Varvara, Mother Superior of the Rukhtitsa Convent, and Nun Georgia of St. Ioann's Convent greeting His Holiness Patriarch Aleksy with bread and salt





His Holiness Patriarch Aleksy consecrating an icon of St. Ioann of Kronshtadt during the moleben.  
St. Ioann's Convent on Karpovka River in Leningrad, June 14, 1990





His Holiness Patriarch Aleksey addressing the faithful with an exhortation on the occasion of St. Ioann's glorification



His Holiness and the co-officiating hierarchs blessing the worshippers with the icon of St. Ioann the Righteous of Kronshtadt





His Holiness Patriarch Aleksy presenting an icon of the Saviour to St. Ioann's Convent



St. Ioann's Convent on Karpovka River, where the holy relics of the saint lie under a bushel





Nun Georgia of St. Ioann's Convent with a venerated portrait of Father Ioann of Kronshtadt



Festal procession on Easter Monday





Father Ioann Skorik conducting a service in the Church of St. Ioann of Rila



At the tomb of St. Ioann of Kronshtadt in the crypt of the convent before the restoration



BIRTHPLACE OF ST. IOANN OF KRONSTADT



The village of Sura — Father Ioann's birthplace



Sura River



The Church of St. Nicholas in Sura built by Father Ioann in 1891



Modern view of the village



Almost simultaneously with the adoption of the resolution there appeared in the bowels of the Main Design Department projects for moving the church from the plant grounds towards the Simonov Monastery, which, according to many experts, would have been tantamount to destroying it. The fight for the church was joined by Vitaly Sevastyanov, Flier-Cosmonaut of the USSR, a member of the Presidium of All-Union Association for the Protection of Historical and Cultural Monuments. At a session devoted to the possible moving of the church, he said that even if this proposal were practicable technically, the burial place of the martyrs should not be changed: it was consecrated with their ashes.

As a result of public pressure, the motors over the heroes' graves were finally silenced, and compressors were brought from the Far East for a new station. However, only half of the planned work was completed by the jubilee year of 1980. While the entire country was celebrating the 600th anniversary of the Battle of Kulikovo, the heroes' graves were still in oblivion and it was even impossible to lay flowers at them. The silenced compressors were still standing over them, and access to the plant's grounds was restricted, if not forbidden.

In 1983 the plant finally dismantled the compressor station, turning over the place to specialists of the Soyuzrestavratsia restoration organization. Volunteers from AUAPHCM headed by Vladimir Lyapkov came here.

Their movement emerged in November 1971, when several enthusiasts helped put in order the Krutitsy Podvorye, a historical and architectural monument of Moscow. Initially there were about 15 such volunteer assistants of restorers; they worked five or six days a year. In 1981, they put in 13 days of voluntary work, in 1984 they worked 180 days, and in 1986, a combined total of 442. The Church of the Nativity of the Blessed Virgin was one of the most cherished objects for the volunteers. Articles about the volunteer work days in the newspapers *Moskovsky Komsomolets* and *Dosug v Moskve* helped the movement grow and expand outside the bounds of Moscow: now not only Muscovites but also residents of its suburbs took part in the restoration of the church. Entire families came here. For a long time people were allowed on the plant's grounds strictly according to a list and upon presentation of their passport, the pretext being the classified nature of the production. If a person didn't have his passport with him, he wouldn't be allowed to carry bricks... .

It was difficult to put in order the dilapidated church rendered ugly by the ferro-concrete adjuncts. First, the place where the canopy over the graves once stood was cleared away. Fresh flowers were placed in jars

in front of the modest wooden monument, and candles were lit in the evening. During the year of the Millennium of the Baptism of Russ the church was cordoned off from the closely adjoining plant facilities by a high ferro-concrete fence, with an air bridge being erected to make it possible to get to the church from the street. Sculptor Vyacheslav Klykov hewed from light marble two tombstones on one blackstone slab. Red icon-lamps burn over a crucifix on the white polished surface of the tombstones and the crimson reflections remind contemporaries of the righteous blood shed for the Russian land.

"A miracle has occurred, and while attaining it, we have failed to realize how wondrous it is: our memory has returned," wrote recently Valentin Rasputin, who repeatedly visited the Church of the Nativity of the Blessed Virgin during its restoration.

In March 1989 a letter was sent to the USSR Council of Ministers requesting that the Orthodox community of the Church of the Nativity of the Blessed Virgin be registered and divine services be resumed in the church. Among the members of the community are those who continue to concern themselves with it: Yuri



*The tomb of the monks  
Peresvet and Oslabya*



Loshchits, Igor Shafarevich, Sergei Belyayev, Valery Sergeyev, Vyacheslav Klykov and V. Krupin, to name just a few.

On September 16, 1989, Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate, assisted by the Moscow clergy, consecrated the Church of the Nativity of the Blessed Virgin in the Old Simonov Monastery. At the conclusion of Divine Liturgy Metropolitan Vladimir delivered an oration. He said that the restoration of this seemingly doomed church was indeed a real miracle and that it has occurred solely thanks to the revival of temples of human souls. The Vladyka also thanked everyone through whose hands the Lord had worked this miracle. V. Sidorov, the churchwarden, presented Vladyka Vladimir the printed works of writers and scholars who were instrumental in the opening of the church.

On December 16 Metropolitan Vladimir consecrated St. Nicholas' Chapel as well. At long last, divine services are again being celebrated over the graves of Peresvet and Oslabya by the rector of the church, Fr. Vladimir Petkevich. The Church of the Nativity of the Blessed Virgin has already been presented many requisites and icons, such as an icon of three saints—St. Sergy, St. Kirill of Belaye Lake, and St. Feodor, the founder of the monastery presented by a parishioner named Solomatina, and a carved icon of St. Nicholas painted by the Osin brothers and donated by the Jamirze family from Australia; Cosmonaut Vitaly Sevastyanov, Twice Hero of the Soviet Union, donated to the church six icons from his personal collection which he had put together for many years.

It would seem that with the renewal of divine services in the church, the triumph of the human spirit over the vagaries of time and over evil could be celebrated. But there are still many problems: the climb to the high bridge, which is still the only possible passage to the church, is difficult for elderly people. What is more, this passageway was built right next to the compressor station, and its machines are much more powerful than the ones which recently stood in the church. The loud noise of the motors disturbs the atmosphere of prayer. The ruined belfry needs to be repaired. Fenced in on all sides by ferro-concrete, the church is not visible from the Moskva



*Metropolitan Vladimir of Rostov and Novocherkassk officiating in the Church of the Nativity of the Blessed Virgin*

River, although the foundry building that cordons it off has long been in a dilapidated state and is quite deserving of being knocked down. The plant is delaying renovation in every possible way, and it is reluctant to move its ecologically harmful facilities, although the Moscow City Soviet long ago provided it grounds in Chertanovo, farther away from downtown Moscow. Tackling all these problems is what the community is chiefly engaged in. An ad hoc commission has been set up at the parish council to which architects, geologists and archaeologists have been invited. With their work the commission members help the parish in solving all the complex problems involved in the further restoration of the monument.

As the Russian Church in the person of St. Sergy once rallied the people to the fight against the enemy, so too dilapidated and defiled Church of the Nativity of the Blessed Virgin has drawn the living forces of the nation to itself like a magnet. The Orthodox spirit has again burst forth from incarceration to uphold and revive the shrines that will not be confined to oblivion "for as long as Russia stands".

M. POSPELOV

## Argentine Diocese

Eighteen years ago, by God's grace Chile became the home of a small parish of the Moscow Patriarchate. It is noteworthy that all the parishioners are indigents—Chileans. The ruling hierarchy, whose See is in the Buenos Aires, has not been a frequent guest here, because soon after the establishment

of the parish, power in the country was seized by the military who did not encourage visits by the bishop of the Russian Orthodox Church. When the political climate in the country changed, the Orthodox in Chile started preparations for welcoming their archpastor—Bishop Mark of Argentina and South America.

On Easter Wednesday, April 18, Bishop Mark, whom I, Father Gen-

nady Geroyev, Secretary of the diocese, accompanied, left Buenos Aires by car in the direction of the Chilean border.

On the afternoon of April 20, we parked at the colossal Orthodox church of St. John the Divine, in Santiago. The rector, Archimandrite Feodosy, and members of the church council, joyously welcomed us with the traditional bread and salt. The nume-



## Kharkov Diocese

On the Feast of the Entry of Our Lord into Jerusalem, Metropolitan Nikodim of Kharkov and Bogodukhov consecrated the main church of the former Monastery of the Protecting Veil. Founded in 1726 by His Grace Bishop Epifany of Belgorod, the Monastery of the Protecting Veil was intended for the ruling hierarch and the monks fulfilling administrative obediences at the Kharkov Diocesan Administration. The Church of the Protecting Veil is the oldest building in the cloister, and it became the cathedral church in 1846. It is a two-storey building. The lower church, originally consecrated in honour of the Three Holy Hierarchs and then in 1846, in honour of the Lord's Life-Giving Cross, had a burial vault. In 1896, through the efforts of Archbishop Amvrosy (Klyucharev; † 1901), a new church was built in the style of early basilicas, and consecrated in honour of the Ozeranka Icon of the Mother of God.

In response to the worshippers' request, the local Soviet turned over the Church of the Protecting Veil to the Kharkov Diocese, but, unfortunately, even without premises for the dean. So far, all the other buildings located on the monastery grounds, are occupied by people who have nothing to do with this shrine.

Restoration work is now in progress; a plywood partition was installed in place of the iconostasis, but all this did not prevent the officiants from conducting a divine service. After Divine Liturgy Vladyka Nikodim delivered a sermon in which he reminded the congregation about the tragedy resulting from the lack of spirituality in the past years and called upon the worshippers to restore not only churches and cloisters but also the shrine of the human soul, which has also been subjected to destruction.

The dean of the cathedral, Archimandrite Vitaly, thanked Metropolitan Nikodim, the community of the Annunciation Cathedral and parishioners for their donations for the restoration of the church.

The feast was concluded with a festal procession.

*Festal procession around the Church of the Protecting Veil*

arranged at the parochial house by the women's Committee.

On April 23, Bishop Mark paid a visit to President of the Republic of Chile, Dr. Patricio Eilvin, in the La-Moneda Palace. They had a warm conversation during which the President pointed out that a new era had begun in relations between our two countries. On behalf of the Russian Orthodox Church Bishop Mark presented an icon of the Holy Trinity to the President and wished peace and prosperity to the Chilean people.

That same day, the representative of the Russian Orthodox Church was received by the Governor of Santiago, Luiz Pareto.

Bishop Mark also paid a visit to Monsignor Julio Ernudi, the Apostolic Nuncio in Santiago. During their talk the Nuncio emphasized that the whole world evinces a special interest in the changes taking place in our country.

Bishop Mark's visit to Chile aroused lively interest among ordinary Chilean people and was given a wide coverage by the mass media.

On April 26, Bishop Mark completed his visit to the hospitable country. Parting with the flock, he said that good reminiscences of the visit would add ardour to our prayers for the Orthodox people of Chile, for peace and prosperity in their homes.

*Father GENNADY GEROEV*

rous parishioners, who came to welcome the bishop, were sincerely happy about his arrival.

On the following day a cordial meeting took place in the parochial house between the archpastor and members of the Chilean Orthodox youth organization functioning at this parish. All its members are active parishioners. Archimandrite Feodosy, who devotes much effort and attention to pastoral work with young people, is the spiritual mentor and adviser for many of them. A Chilean by birth, he was brought up in the Catholic milieu. Having embraced Orthodoxy, he became one of the most zealous organizers of the parish of the Russian Orthodox Church in Santiago. In 1973 he was ordained priest by Bishop Maksim of Argentina and South America (now Archbishop of Mogilev and Mstislavl).

On April 22, Bishop Mark celebrated Divine Liturgy in the Church of St. John the Divine, which was conducted in Church Slavonic and Spanish. The divine service was attended by at least 120 worshippers, for the most part young people. After Liturgy the Vladyka delivered a heartfelt address to the congregation, felicitated them on the Christ's Holy Resurrection and called upon them to carry out the will of the Risen Lord in their earthly life—to do good, love all people and care about their own salvation and the salvation of their near ones. After the divine service the archpastor had a conversation with the parishioners. In the evening, tea was





## Light and Darkness

*The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up (Mt. 4.16; Is. 9.2)*

Thus the Prophet Isaiah, inspired by the Spirit of God, once announced the coming into the world of the Undying Light—Christ. Seven hundred years after this prophetic vision, people sitting in darkness really saw the great Light; and for those sitting in the region and shadow of death, the great Light actually shone. But what is this darkness and what is this light of which the Prophet spoke? The darkness mentioned in this prophecy is spiritual darkness, which is far worse than ordinary darkness, the darkness of not knowing the true God, the deep gloom of superstition and idolatry. Before the appearance on Earth of the radiant Sun of Righteousness, this darkness embraced all the idolaters, including our own ancestors—the Russians, and all the other nations with the exception of the people of God, the Chosen People, Jews. And these people, sitting in darkness, saw with the coming of the Son of God into the world, that great light, *[which] shineth in darkness; and the darkness comprehended it not (Jn. 1.5)*; They saw the life-giving Source of all light, which is Christ the Lord, Who dispersed, by His coming to Earth, the deep gloom of ignorance of the true God reigning everywhere, and called people out of the darkness into the marvellous light of the knowledge of God. And, my brethren, the consequences for mankind of the gloomy night of ignorance covering for so long the ancient world were terrible.

Turning in thought to the time before the Nativity of the Saviour, we see there people, guided in life and belief by their own darkened minds and weary hearts, and by their passions, people in unhappiness and debauchery. They, at that time, according to the words of the Prophet, attached themselves to mindless beasts and became like them; among them there was none doing good, not even one (Ps. 49. 12; 14.3). Faith in the one true God—the All-Holy Being—did not exist among these people, only among the Jews. And *they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping*

*things (Rom. 1. 23)*. People knew not their Creator; the honour due Him they gave to various creatures, who themselves should be serving their Creator. Instead of worshipping and serving with fear and trembling the Lord and Judge of the world, man began to adore creation: *Saying to a stock; Thou art my father; and to a stone, Thou hast brought me forth (Jer. 2. 27)*.

Thus crudely deluded in their faith in God, people were deluded in themselves, thinking that the goal of life was pleasure, things corruptible and transient, as do many today, not knowing why they were born on earth, ignorant of the dignity and lofty predestination of their souls. That is why their lives were impious and corrupt, resembling mindless beasts. The Devil, the ancient enemy of human salvation used all his infernal cunning, his every cruel effort, in order to lay a path from his dark regions to all vices for poor human kind, which *loved darkness rather than light (Jn. 3.19)*. According to the Apostle, these people were drawn to lasciviousness, lust, excess of wine, gluttony and idolatry (1 Pet. 4.3). And this impiety and debauchery made of them sons of perdition, victims of Hell. There was no Redeemer, He had not come yet.

Nevertheless, the best people of those times, it must be said, rose high above their contemporaries in the purity of their thoughts and feelings; having some knowledge of the true God, of the aim and purpose of the human soul, they endeavoured, in the best way known to them, to please Him. But they too were subject to delusion and vices inseparable from the universal darkness of idolatry. And above all, they could never, through their own efforts, attain proper knowledge of the true God; they did not possess faith in the future Redeemer of mankind which alone justifies man before the judgement seat of Divine Righteousness; there was no *Light, which lighteth every man that cometh into the world (Jn. 1.9)*, and, therefore, there was no way for them to salvation.

These, my brethren, were genuinely terrible and lamentable consequences of the dreadful night



of ignorance. But there came at last the predetermined end of time. The corruption of men had reached its extremity. Man himself felt completely weak and exhausted in the struggle with sin and desired and awaited help from above. God the merciful sent His Only-Begotten Son to Earth to give His almighty help to the exhausted and needy humanity, to disperse the dense darkness covering people and to illumine those sitting in darkness and the shadow of death with the light of His Divine Wisdom. Behold, He "has come to set loose from condemnation Adam the first-formed man" (Hirmos 1, canticle 5, Epiphany Canon), whose crime had sent all his descendants into this darkness. And He, as God, not in need of purification, cleanses fallen man in the Jordan and there, overcoming the enmity separating man from God, that unpassable abyss, grants man peace, *which passeth all understanding* (Phil. 4.7). They were illumined by the Light of Baptism and began to partake of that spiritual and heavenly peace which the Saviour promised to all who labour and are burdened in this world. Men stopped playing with their life's passions and, as lost sheep who have again recovered their Good Shepherd, heeded His voice and followed Him. Instead of the former likeness to mindless beasts there appeared in them, in all its purity and strength, their lost likeness to God; instead of the distorted image of God, there came an image restored in all its majesty, so that men became the chosen people, a royal priesthood, a holy nation, men renewed (1 Pet. 2.9) and were able to practice virtues in their own lives.

The belief in the one, true God is being established in the cities, kingdoms, and throughout the world. The Apostle of the Gentiles thanked the Lord God for the fact that the faith of the Roman Christians was being preached in the whole world (Rom. 1.8), and other Apostles too rejoiced at the great number of Churches which came to know the light of Truth. All nations endeavoured to worship the one, incorruptible and invisible God, and knowing now His infinite majesty and holiness, did not change His glory into an image made like to corruptible man, and to birds, and fourfooted beasts and creeping things (Rom. 1.23). People knew well their own souls, their heavenly origin and their lofty destiny in the future; knew that God hath given to us eternal life, and this life is in his Son (1 Jn. 5.11); knew that great and precious promises had been made to us so that we, through them, might become *partakers of the divine nature, having escaped the corruption that is in the world through lust* (2 Pet. 1.4).

The world lying in the evil, with the coming to Earth of the Source of All Good, began gradually to emerge from the depths of Evil. *The darkness is past, and the true light now shineth* (1 Jn. 2.8), people with joy hurried to be illumined by Him

and to enjoy His salvatory fruits. The work of the Devil was destroyed, the times of his dark dominion over the world had passed; Heaven was reconciled with Earth, and for men the Kingdom of God had drawn nearer, instead of being the sons of wrath they became the sons of God. Man was granted all divine powers *that pertain unto life and godliness* (2 Pet 1.3), and from his will alone depended whether he would be a member of the Kingdom of Heaven or a victim of Hell. These were truly the most salvatory and consoling results of this celestial Light, which had illumined those sitting in darkness and in the shadow of death.

My brethren, at the very moment of our entrance into the world we are illumined with Holy Baptism; from our very birth we bear the sacred name of a Christian and are called the sons of Light. Apparently none of us wants to be counted among the unfortunate people who sat, once upon a time, in darkness, nevertheless there are still some who do even today; nobody thinks that he, despite the fact that he bears the lofty name of a Christian, is still sitting in darkness, especially those so-called enlightened people with the modern lustre of education. However, brethren, the Word of God points out among us people who, though Christians, are abiding in darkness. Who are these unfortunate ones? They are those among us who hate their brothers. Indeed, brethren, it is a truly bitter truth, difficult to believe, that we who have the light of the knowledge of God, are still sitting in darkness. Nevertheless it is true.

And, besides: are we really accepting with our minds, hearts and souls all the dogmata of our holy Faith? Are we endeavouring to increase grace transmitted to us in the Sacraments of the Church through good deeds, or making sinful use of these Sacraments and thereby binding ourselves to darkness because we do not do the works of the Faith? Let us hear what the Beloved Disciple of Christ, St. John, says and whom he puts into the darkness: *He that saith he is in the light, and hateth his brother, is in darkness even until now* (1 Jn. 2.9).

We are all brothers in Christ. Who will disagree that the sin of hatred of one's neighbour is probably more common among us than other sins? And how many varieties of this sin there are! Envy, abuse, calumny, murder and so on; do not all these proceed from the main root—hatred? Indeed, these sins dominate mankind most. And if to this we add the fact that love of one's neighbour is closely bound with love of God it means, according to the Apostle, that one who does not love his brother cannot love God, so we have to agree that all who hate their neighbour are sitting in darkness. A terrible truth!

What must we do, brethren, to belong in all justice to Christ's flock, to men walking in the light? What means will we choose for this? The



diseases of the soul just as those of the body are most often cured by something directly opposite to them. The present disease—hatred, should and must be cured in the same way. If hatred for one's neighbour is the cause of our remaining in darkness, then love, a virtue completely opposite to hatred, can put us in the light. Love is the beginning and the soul of all virtues and so one who possesses it will do everything to be in the light, and will fulfill the law because *love as St. Paul says, is the fulfilling of the law* (Rom.

13.10). And the one who fulfils the law of Christ is a grateful son of God and consequently the son of the light of Grace.

O Christ the King, O Holy Light, turn us from the darkness of ignorance, we who are singing to Thee with faith. Enlighten us with Thy commandment and the light of Thy face, and grant Thy peace to us, sinners, calling to Thee out of darkness. Amen.

St. IOANN of Kronshtadt

## On Contemporary Martyrdom

Our Lord Jesus Christ said: *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven* (Mt. 5.11—12).

Some people may think that the Lord's precept not to fear the world's hatred does not apply to them and that it was not meant for our times and circumstances. Today, they will say, we are not living among enemies and persecutors of Christianity the way the first followers of Christ lived; we Christians are living among Christians and the world which at one time hated the Christian kind has itself been transformed into a Christian world in the course of time.

Let us, my beloved ones, heed the inimitable words to this effect uttered by the holy hierarch Metropolitan Filaret of Moscow. Thus, he says, the world is indeed defeated, but it is not destroyed; it is still alive and continues to hate those who are of Christ or who are trying to be of Christ. The world, conquered by faith, brought into its subjection and therefore admitted into its sphere, introduced into it imperceptibly and spread in it its own spirit, and thus this enemy of Christ and Christianity found itself within the bounds of Christianity itself. Using the name of the Christian world as a cover, it acts freely, establishing a wordly Christianity. It tries to turn the sons of faith back into sons of the world and to prevent the sons of the world from rebirth into a true Christian life and arms itself with hatred, slyness, malicious talk, slander, contempt and every means of deception against those who are not obedient to it.

Those who are truly of Christ and who wish to see for themselves how strong the world's hatred still is can always have personal experience of this hatred. The more perfect and prominent in the world they will be, the sooner they will evoke

hatred. Let them address the wise and the intelligent of our day, for example, with the teaching on the wisdom of God or on the spoiling of human nature or on the inner man or on contemplative life or on the action of the Holy Spirit; the deeper they will expound these infinitely profound teachings, the less the intelligent will comprehend it and the sooner they will, by virtue of their confidence of the superiority of their minds, despise them as dangerous teachers. Let someone wealthy venture with full Christian resolution to renounce splendour and luxury, amusements and entertainments, distribute their property among the poor and decide to live by the Church alone—what derisive looks will be cast by people at such a runaway. How many shafts of wit, or, rather, acute madness will be showered upon him! No doubt, there will be some people who will question his sanity only because he has decided to think and act in a Christian way without adapting himself to the world and its false notions.

But, maybe, the world's hatred is not yet martyrdom? Let us then determine what reviling for faith and loyalty to Christ actually means. It means scolding, deriding and mocking one the way they reviled Christ Himself, calling Him a Samaritan and one possessed, and the way they mocked Him when He was hanging on the Cross for the salvation of people. What does it mean, to be expelled for the truth? It means to be deprived of contact with people, to be persecuted and oppressed. The truth should be understood to mean any virtue and its persecutors are people wallowed in sin and vice. Since zealots of piety and virtue are an accusation against them, they become intolerant. Apostle St. John writes that *every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved* (Jn. 3.20). Is it not martyrdom to be subjected to scolding, derision and mockery, to be deprived of contact with people, to experience persecution



and oppression, to lose means of livelihood and to be thrown into poverty, trouble and disease? Is it not a slow death and a torment which constitute martyrdom? That martyrdom exists can also be seen from the fear which some people have of the world's hatred. They try to please the world out of cowardice and in order not to be subjected to this hatred. People who seem to be solid and reasonable allow themselves to perform thoughtless and vain actions and those who strive to be honest permit themselves to fall into dishonesty. Subordinates, fearing to lose their bosses' favour, model their conduct on their wicked actions.

To understand why this is still done today, why martyrdom still exists, we have to investigate the question of who are the tormentors. Indeed, whoever can give rise to enmity, strife, confusion, hatred and persecution in the very midst of Christianity? He who gave no peace to the Fathers of the Orthodox Church, who tortured St. Basil the Great and St. Gregory of Nazianzus, who several times exiled St. Athanasius, and who imprisoned St. John Chrysostom. Whoever has been and still is, producing such horrors if not the world once conquered by our faith, but later on—woe and ignominy betide Christianity!—quite often defeating our faith in ourselves not because of its weakness, but owing to our feebleness and cowardice...

*All that will live godly in Jesus Christ shall suffer persecution,* says the Holy Apostle (2 Tim.

3.12). Thus, all true Christians will be persecuted and suffer from sorrows, grief, temptation, slander and calamities till the end of time. We must not be disconcerted by this order of things. A man who is fighting against evil, says St. John Chrysostom, cannot but experience sorrows. A fighter must not revel in bliss and it is impossible for a warrior to make a feast in the middle of a battle. Therefore, let no one of those engaged in fighting seek peace and indulge in pleasures. The present day is a time of struggle, battle, sorrows and sighing and a time of feats. The time of peace will come later, but now is a time of efforts and labours. Calamities are sent to the righteous to try them and on sinners to punish them for their sins. He who knows the Holy Scripture properly is not tempted by anything that happens and endures everything valiantly, accepts some things through his faith ascribing them to unfathomable Divine Providence, and, for other things, he finds grounds and analogies in the Scriptures.

Enmity, persecution and martyrdom are no news. That is why Christ teaches us to look at it with equanimity, without fear and confusion, and says to us, *If the world hate you, ye know that it hated me before it hated you* (Jn. 15.18).

*Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord* (Ps. 32.24). Amen.

Metropolitan SERAFIM (Chichagov; † 1937)

## Oration on the Feast of St. Sergy, Hegumen of Radonezh

In the name of the Father, and of the Son, and of the Holy Spirit!

Beloved brothers and sisters! On this day we glorify the great man of God, venerable luminary of the land of Russia, and God-bearing father, Sergy.

Having come to Earth, the Lord suffered for us on the Cross and arose, and He bestowed the Holy Spirit upon all who believe in His name. And the ancient God-bearing Fathers in Egypt manifested to us an image of angelic, new life and showed that they were sons of the Resurrection, sons of God in grace, and that here, on Earth, they acquired the gifts of the Most Holy Spirit. In the Nitria Desert they shone with sanctity, they abided with God and, possessing the gifts of working miracles, they manifested to the whole world the power of Christ: they resurrected the dead, and knew the past and future. From the Egyptian Desert the light of angelic light spread everywhere. Byzantium thrived in Orthodoxy, and many saints shone on Mt. Athos. A grace-endowed time

had arrived—the Lord summoned Russ to communion with the Lord.

On the first of August, 988, when we mark the beginning of the Dormition Fast, the glorious Baptism of Russians took place. The Gospel faith, the faith of Christ, spread throughout the land of Russia, and piety shone in Kiev and many other places. And the Queen of Heaven desired to move the centre of spiritual life here, to the North, so that the grandeur of the Orthodox faith might be manifest to all. Often we hear: "The Orthodox faith saved the world." Byzantium had already begun to forget Orthodoxy in its purity; there was internecine strife in the south of our country, so the Blessed Virgin cast Her gaze to the north of Russia. She chose Prince Andrei Bogolyubsky, manifested to him Her miraculous icon, and with this icon the Orthodox prince arrived in the glorious city of Vladimir, which had been founded by Prince Vladimir Equal to the Apostles, who had baptized Russ. Prince Andrei Bogolyubsky wished to build a Church of the Theotokos there



in order to glorify a great shrine, Her miraculous icon, which, according to tradition, had been painted by St. Luke the Evangelist and which had later come to be called the Vladimir Icon. And a cathedral was built in praise of the Theotokos.

A great deal was done by Andrei Bogolyubsky, the Orthodox Prince Alexander Nevsky, and later by his son Daniil, and Metropolitan Pyotr and Aleksy. They laid the groundwork for the statehood and spiritual life of Russ. Our Russ became a custodian of the foundations of the Orthodox faith.

During the times when St. Sergy lived, the Golden Horde held domain in Russia. These were horrible, gruelling times; people on Russ feared the Tatars and Mongols. Someone had only to shout "Tatars!" and everyone would scatter, they would grab their young children, take away their cows and go into the swamps and forests to save their lives. And no one ventured to raise their sword against the enemies, these fearsome, wild tribes who did not know the Gospel, did not know of the God of Love, of the Christian commandments. They brought hatred, devastation and murder, they perpetrated all manner of atrocities. This was the cup that Russ drank of. Many Christians were killed and many towns and villages were destroyed. But the Orthodox faith saved Russ because all hoped for God's help and preserved the Orthodox faith.

And the Lord always helped the Russian Christians; even though the Mongols had waylaid many cities they did not destroy the faith. The most powerful and fearsome khans of the Golden Horde, who hated everything pure and holy, respected Russ, because here they saw courageous people who professed their faith, people capable of working miracles and being luminaries who sent fear into the enslavers' hearts. When Taidula, a khan's wife, went blind and no one—physicians or healers—could help her, Metropolitan Aleksy was sent for. He came with great faith, conducted a moleben, and aspersed Taidula with holy water, and she felt that the blindness had disappeared from her eyes and she began seeing everything clearly. And Taidula later interceded a great deal for Russ; she begged the khans not to destroy the country. In memory of this miracle Metropolitan Aleksy built the Monastery of St. Michael's Miracle of Chonae in the Kremlin, which called to mind how he cured the blind Taidula in 1357 with divine aid.

At that time Metropolitan Aleksy guided both religious and state life because Grand Prince Dimitry Ivanovich was nine years old, and the Metropolitan handled all affairs: he pacified the princes, built monasteries, went to the outlying towns and settlements, established peace, preached the Gospel and called upon all to preserve the Orthodox faith.

During that period the Golden Horde was in a

state of division: one half was ruled by Tokhtamysh, a puppet of Tamerlane, and the other, by Mamai, who was not a khan but, putting up other khans as figure-heads, ruled himself. Mamai decided to conquer Tokhtamysh, his rival, and in order to boost his troops' morale, he launched a campaign against Russ. Mamai gathered a great force; according to the chroniclers, he put together nine hordes and 70 princes. Mamai marched with his Horde princes, with all the armed Tatar forces and other hirelings.

According to the Veliky Ustyug chronicle account, 900,030 men were recruited. They came on horseback, with spears and swords.

And the Lord roused St. Sergy, who saved Russ in those times of troubles. The Lord bestowed upon him grace-endowed gifts: like the ancient Fathers and prophets, St. Sergy resurrected the dead, prophesied, he read the thoughts of the sons of man, healed the sick and exorcised devils. He was a luminary of the land of Russia. He himself shone with grace-endowed light, and he kindled many souls of the sons of Russia with this light. He went to outlying towns and settlements and established monasteries. Seventy monasteries were opened by him and his disciples. In these monasteries people were taught to live angelic lives: they prayed incessantly, founded fraternities, almshouses and schools, taught children to read and write, and they helped the needy. These monasteries became hubs of enlightenment and piety.

When there was internecine strife, St. Sergy prayed a great deal and journeyed on foot to the city of Pereyasavl, where the Grand Prince was. There he told Grand Prince Dimitry Ivanovich, "Gather the community of all Russian princes, commanders, bishops and fathers superior." And Grand Prince Dimitry sent messengers bearing this news, and all came to Pereyasavl. There were several gatherings in 1374-1375. St. Sergy exhorted all the sons of Russia to establish peace amongst themselves, love one another and preserve the Orthodox faith, for only the Orthodox faith, he said, would save us from the Golden Horde. The Russian princes vowed to be faithful to one another, they went to the apanage principalities, and they gathered regiments and on September 8, 1375, pacified Tver, which had been fighting against Moscow for eight years and which summoned the Lithuanians. It was horrible to behold. Russians were warring against Russians, rivers of blood flowed, settlements were being burned, animals killed, and people who were wearing crosses on their chests were being taken captive. St. Sergy put an end to this strife.

Having united into an alliance, the Russian princes came out against Mamai. Mamai was a theomachist; the devil had prevailed upon him to march on Russ, and he said haughtily: "I will repeat the campaign of Batu, I will waylay the



land of Russia, I will raze all Orthodox churches to the ground, I will kill all the princes of Russia and will slaughter the entire male population, and their wives and the girls who survive I will give to my warriors, and within a few years there will be no Russ, there will be only Mongol and Tatar speech." Satan instilled such great malice in Mamai. But there is human judgement, and there is Divine judgement. Since the Lord saw among the Russians many who loved Him, many prayermakers and pious people, and considered the Russian people the people of God, He himself arose to the aid of His chosen people.

On August 18, a Sunday and the Feast of Sts. Florus and Laurus the Martyrs, Grand Prince Dimitry came with a host to the saint and said with tears in his eyes: "O Man of God, Mamai is marching on us, and we have a small troop. What are we to do?" St. Sergy celebrated the Liturgy, aspersed the prince and his troop with water, and after the repast a prophetic talk took place.

"God hath revealed unto me," St. Sergy said, "that the Life-giving Trinity bestowed a blessing upon you, and there will be victory. There will be many Russian warrior-martyrs, Orthodox sons, but thou, prince, will come from the Kulikovo Plain safe and sound." St. Sergy instilled hope in the prince and his host; they knew that he was speaking on behalf of God, and they went to the Kulikovo Plain. One hundred fifty thousand sons of Russia gathered on the Novodevichy Field; 70,000 came from Byelorussia: Prince Andrei of Polotsk and Dimitry of Bryansk led a great cavalry and another 30,000 joined them—craftsmen, peasants, robbers, Cossacks. Everyone who joined them loved the Orthodox Church and went to defend it.

It was a wondrous miracle, brothers and sisters; everyone saw Divine Providence. Mamai arrived at the Voronezh River in a month's time and did not march on Moscow right away (there was not a single warrior in Moscow at that time). He told himself: "I'll wait for the grain to ripen and for my allies—Prince Oleg of Ryazan, a traitor, and Prince Jagielo of Lithuania." And when the Russian scouts learned that the enormous army of Mamai was there, Grand Prince Dimitry sounded the alarm, and young and old gathered; as the chroniclers put it, Russ became devoid of her men and youths then, as everyone had gone to the Kulikovo Plain.

The Grand Prince asked St. Sergy for two warrior-monks. The great Abba summoned the monks Andrei Oslabya and Aleksandr Peresvet to go and head the holy war; the saint invested them with the schema and said: "Go my beloved brethren, die for the Orthodox faith; be the inaugurators in this holy war because if the Golden Horde conquers us, faith will be extinguished in the universe." And the warriors took their

battle horses and galloped to the Kulikovo Plain.

When the entire host crossed to the right bank of the Don, where the Don flows into the Nepryadva, it was decided to destroy the bridges. They dissembled and burned six bridges, saying: "We will either die or triumph." The Tatar host, which was four times greater than the Russian, moved up. Chelubei, the Polovtsian giant, stepped forward. The chroniclers say of him that if this giant let his feet down from his horse, it could pass between his legs. He was so enormous and possessed such formidable strength that he could grab a man and tear him apart with his bare hands. And when they walked in front of the troops and challenged: "Who wants to fight the giant?" everyone was afraid. Admittedly, the Grand Prince himself volunteered to fight the giant, but the commanders held him back: "Thou must not leave us; thou must command us." And Aleksandr Peresvet, a warrior and a schemamonk of St. Sergy, stepped forward to die and to vanquish the enemy. He was without weapons, there was the schema on him, and a heavy spear. He rushed at the enemy. The encounter was such that the ground trembled; it seemed, so the chroniclers say, that the site should have fallen through, so strong were the warriors. The blow was horrendous—both warriors fell dead. War-cries and wailing could be heard in the Tatar host because their giant fell facing his army, which was a bad omen, which foreboded them destruction and defeat.

At that grim time St. Sergy sent the monk Nektary to the Prince with the communion wafer, as if to bless the host, and with a citation to the effect that they stand firm for the Orthodox faith. He gathered the monks and prayed. Even though the Kulikovo Plain was far away, hundreds of versts from Moscow, he saw everything with his mind's eye: he saw the field, he saw the warriors, he saw the commanders because he had the great gift of foresight. He offered up prayers and said: "Such-and-such a commander of ours fell for the Orthodox faith—let us offer prayers for him." The slaughter was great, but God helped us. He raised the prayermakers and passion-bearers Boris and Gleb, and St. Petr, who came in spirit to the Kulikovo Plain and helped the Orthodox warriors. And Russ overcame, Russ held out, holy Russ triumphed. As the chroniclers put it, this was a great sign, a great miracle. The battle on the Kulikovo Plain was more significant than all subsequent events—Poltava, and even Borodino and Stalingrad—because what hang in the balance was the existence of Orthodoxy. After all, like light and like leaven, the Orthodox faith preserved not only its people but the entire universe because the great men of God, the prayermakers, intercede for the world, and the world is standing only through their holy prayers.



Let us recall ancient times, and the cities of Sodom and Gomorrah. There was great iniquity there; the inhabitants of Sodom and Gomorrah committed a horrible sin there, one which is embarrassing to speak or to hear of. And the Lord appeared to Abraham (Gen. 18), and the latter asked: "Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?" And the Lord said: "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." Then Abraham began decreasing the number of prayermakers: "Peradventure there shall lack five of the city righteous?" "I will not destroy it." "Peradventure there shall be forty...thirty...twenty?" "I shall not destroy it." "Peradventure ten shall be found in it." The Lord said, "I shall not destroy it for ten's sake." So great the prayerful intercessors for their people are before the Lord. For their sake the Lord endures the iniquities of many sinners. However, ten righteous men could not be found there, so the cities of Sodom and Gomorrah were consigned to flames. And whoever has been there has seen that there is no vegetation in the vicinity; the Dead Sea is there, it is very salty, and there is not a single fish in it. This sea reminds everyone of death and punishment, of the fact that the iniquitous will perish just like the inhabitants of Sodom and Gomorrah.

Since there were righteous men in Russ, many prayermakers, people leading angelic lives, the Lord preserved the Orthodox faith and Orthodox churches; He preserved not only Russ but the whole world as well. As we see and know, the Orthodox faith is saving the universe. And when the great carnage was over, it took eight days to bury the fallen warriors. "The Story of the Battle Against Mamai" enumerates all the princes and commanders, and says that 198,000 Russian warriors alone perished. There was blood all around. The mighty and deep Don, and the Nepryadva were crimson with blood for three days, and horses were knee-deep in blood. Russian warriors built a church in the village of Monastyrshchina and dug a large common grave in which they buried the warriors who perished on the Kulikovo Plain.

One misfortune passed—they vanquished the enemy—and another one arrived. As the chronicle attests, Oleg of Ryazan also marched against Moscow. And when the Russian troops went forward, to the Kulikovo Plain, the prince of Ryazan remained in the rear, but he was afraid to make a stand and stayed in the town of Pronsk. And Prince Jagielo of Lithuania came late. He had been ordered by Mamai to reach the Kulikovo Plain on St. Simeon's Day, but he turned up only on September 7, and he erred regarding the location as well: he came to the settlement of Yepifan. The father superior at that time was Yepifany.

He had sent the young monks to the host, and remained by himself. He opened the gates and said: "My brothers, you were in a great hurry but there is neither the Muscovian or Tatar army here. Stay awhile, eat, drink and regain your strength." He deceived the invaders and plunderers, and they believed him, thinking that he was a traitor to the land of Russia. But he was a true son of Russia and loved the Orthodox faith. The Lithuanians ate all the monastery's provisions in two days because the troop was large. Hegumen Yepifany conducted a great service for the Muscovian host. It was only a three-hour march to the battlefield and if they had arrived there, the danger for the Russian host would have been greater, of course, but the Lithuanian troop remained on the sidelines. And when the Lithuanian scouts learned that Mamai had fled and his troop had been destroyed, they executed Hegumen Yepifany, and he died as a champion of the Orthodox faith. The Lithuanian force had gone to unite with the Ryazan troop to march on Moscow because the Muscovian troop had not yet returned to the city. After the battle there were a total of 40,000 Russian warriors, who were en route to Moscow, and 10,000 of their brethren Byelorussians, went back to Byelorussia.

The Muscovian commander discovered through his scouts the movement of the troop toward Moscow and immediately sent a runner there. And to whom, do you think? Not to the Grand Prince but to the Great Commander—St. Sergy. His nephew Feodor, the archimandrite of St. Simeon's Monastery, who later became Archbishop of Rostov, and Andreikov went to him. They told the saint that a great host was on the march, and they besought: "Father, help Russ!" St. Sergy prayed a great deal; the Lord revealed to him the mystery of salvation, and he sent St. Nikon, his disciple, to Oleg of Ryazan. St. Nikon exhorted Oleg of Ryazan: "Why hast thou taken up arms against Orthodox warriors? Thou art an Orthodox prince thyself and thy principality is an Orthodox one." And the boyars joined Nikon's entreaties. The mighty Oleg, who has spent his life in campaigns and battles (37 arrows had been removed from his body), mounted his horse and raced over to Prince Jagielo of Lithuania, his ally, and with exhortations and threats forced the Lithuanian prince to return to Lithuania with his troops.

Meanwhile, Mamai gathered the remainder of his force and marched again with great malice to avenge the Muscovian troop. But here, through the prayers of St. Sergy, the Lord sent against him Tokhtamysh, his old rival, who ruled another part of the Golden Horde. On the Kalka River, near Mariupol on the coast of the Sea of Azov, the troops of Mamai and Tokhtamysh clashed. There was a small battle and, as the chronicler writes, Mamai's warriors "got down from their horses and fell before the great king Tokhtamysh and asked him to take them under his authority", i. e.



they abandoned and betrayed Mamai. And Mamai fled to Kafa (Feodosia), where he was executed by the Italians, whom he had deceived by borrowing much gold and hiring Genoese infantrymen, who had been killed on the Kulikovo Plain.

Thus ended the great holy battle. It had been begun by monks, the holy warriors Andrei and Aleksandr, and it had been guided by St. Sergy himself. Thus the Lord ruled that the Orthodox faith be preserved.

St. Sergy loves his native Russ, he loves his Lavra, he loves all who preserve the Orthodox faith. And we, brothers and sisters, need always to remember the great labours and prayers of St. Sergy, to be grateful to him and to imitate his life as best we can, to love the Orthodox faith, pray and be faithful sons of the heavenly and earthly homeland. St. Sergy is always with us. We know that when the Lavra was besieged in 1612, the monks of the cloister defended it for 16 months. There were few warriors, while the Polish commanders brought 30,000 men to the Lavra walls. But the enemies did not emerge victorious, they could not conquer these ancient walls, they could not vanquish the handful of warriors and monks because St. Sergy helped them himself, and the Lavra stood firm.

There were gruelling times when Napoleon marched on Russia. Then, too St. Sergy prayed for Russ, and Russ stood firm. There is a legend to the effect that St. Sergy himself intimidated Napoleon when the latter, while in Moscow, ascended the Ivan the Great Belfry to survey the environs. Suddenly he saw three Russian armies marching against him, and in front of them was a grey-haired starets with a cross riding a horse. These were the armies of Witgenstein, Tormasov and Chichagov. Napoleon was filled with trepidation, he could not find peace, and his marshals and generals could not understand their chief's condition. Napoleon rode now to St. Peter's Cathedral, now to another castle, he raced all over the burning Moscow saying: "How can one fight such a people?! They are led by holy fathers! We've got to get out of here." And he secretly decided to leave Moscow for Kaluga; however, as we know, his path lay not through Kaluga but along the old Smolensk road. The Russian general Kutuzov inspired the Russian warriors and prayed to the Theotokos, and guided by divine grace, vanquished the enemies.

We, too, brothers and sisters, should always remember our Abba Sergy, how he lived here, how he laboured, and should imitate his life.

When we survey the history of nations we see that the world exists through the prayers of the Church, and the Church for the sake of people's salvation. As long as there is the Orthodox faith, as long as prayers are offered for the whole world, the world stands thanks to these prayers. We often hear: preserve peace amongst

yourselves, may there always be peace. But it should be known that there is earthly peace and there is grace-endowed divine peace. St. Sergy had the peace of Christ. We need to beseech this grace-endowed peace from God. When a person lives in peace above all with his conscience, with his neighbour and with the entire world, i. e. when a person has the peace of Christ he vanquishes the passions. He does not steal, he does not drink immoderately, he does not commit adultery. He loves everyone, works honestly, prays zealously, and gears himself to all that is good and fine. The reason the Lord came into the world was to establish His peace amongst us.

And we, brothers and sisters, imitating the great men of God, should love the Gospel, love the Church, love the saints, love divine feasts and fasts and pray incessantly. All the spirit-bearing Fathers who received the grace of the Holy Spirit here incessantly abided with God.

Traversing our earthly path, we, brothers and sisters, should remember that this is only the beginning of our Everlasting Life; we are not merely living here but are preparing for eternal blissful life. Here there is one providence for us all—the Earth. Our bodies are corruptible; what is sinful will turn into dust, but our immortal soul goes to God to answer for the entire life we have lived, and for our thoughts and actions. Therefore, let us test ourselves strictly. Before doing something, we must determine whether this will lead us into sin or to righteousness. Before saying something, we must also think whether it will be in edification or in transgression for another's soul. We must chase away vain and sinful thoughts, calling upon God: "Christ Jesus, Son of God, have mercy on me, a sinner." If we follow this path we will become interlocutors of St. Sergy. The Lord will deliver us of the passions, vices and evil acts and grant us His grace-endowed peace. In this world may we love everyone, thank them for everything, endure, be humble, pray incessantly and be satisfied with the least. And then, like the sons of the Resurrection, we will stand together with St. Sergy at the Last Judgement, and the Lord will tell us His word, written in the Gospel: *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world* (Mt. 25. 34). Amen.

Archimandrite NAUM,  
Trinity-St. Sergy Lavra



# Travellers of the Road of Damascus

## Authority of the Disciples (Acts 19.30)

*...When Paul would have entered in unto the people, the disciples suffered him not. It is not the first time when we see disciples having power over their teacher. These were disciples who had learned from their teacher the teaching of Christ. They were subject to the Spirit of Christ in their love and concern and their teacher submitted to them.*

## An Arm of the Law (Acts 19.35—40)

The highest achievement of pre-Christian culture is observance of law and order, reasonableness in natural relations. The Roman Law, this greatest achievement of the ancients, did not attain the Kingdom of Grace and knew not the Law of Divine Revelation. Even today it is meant wholly for people who are still in their spiritual infancy and who seek participation and guidance in statehood, in the power of civil law and natural arguments. Humanity in its statehood is living in a kingdom of the invisible grace of the Law, before the doors of the mysterious Law of Grace.

## Tyrranus (Acts 19.9—10)

Grace was upon this man. In his school the Apostle Paul preached to the Jews and Greeks for two years....

Continued. For the beginning see JMP, Nos. 10, 12, 1989; Nos. 1, 2, 4, 5, 7, 1990.

Whatever they were learning at this school, they surely learned of Christianity in these two great years. Intellectual knowledge cedes to spiritual. Tyrranus gave up his time and place to the Apostle Paul. Knowledge cedes to wisdom. Logics and psychology to pneumatology.

## The Sons of Sceva (Acts 19.11—20)

*And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded (Acts 19.11—16).*

A heavenly story about the Lord Jesus is connected with the exorcism of evil powers through the action of Grace. One who tries to exorcise evil from the world without Grace and uses the Name of Jesus without the Spirit of Jesus, will be placed at the mercy of evil forces.

To struggle with evil, for the sake of good, without Christ's

Grace is a lie and a delusion of the anti-Christ, the blindness of human history.

## The Youth Eutychus (Acts 20.7—12)

This youth of Troas is remarkable for the fact that he fell asleep during Paul's long preaching, sitting in a window, and fell down from the third storey...Evidently the discourse of the Apostle Paul was too profound for young Eutychus. Many in our days also begin to doze during divine service and the reading of the Epistles. It is natural for the carnal man. And yet even for Eutychus it would have been better not to fall asleep at such a time. His fall is symbolical. It is a warning to all Christians falling asleep during the reading of the Word of God...*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour (1 Pet. 5.8).* The adversary—the devil—overcomes people with sleep enervation and boredom especially in holy places and at holy hours (as in Gethesmane before Golgotha) when the glorification of the Lord is taking place. Scarcely burning and smouldering, they get extinguished, are bound and thrown aside from the life-giving words of prayer.

Archbishop JOHN Shakhovskoy  
(† 1989)

(To be continued)



# FOR PEACE AND THE SURVIVAL OF HUMANITY

## COMMUNIQUE of the CPC Working Committee in Arnoldshain

The Working Committee of the Christian Peace Conference, which gathered in Arnoldshain, the FRG, from June 18 to 22, 1990, for its sitting, which was described as one of the most important in all the 32 years of its history, discussed burning issues pertaining to the movement's reforms for tackling the urgent tasks of the 1990s. The Committee consisted of almost 70 representatives of 27 countries on all five continents.

The changes that have swept Europe have already exerted a dramatic impact on the changes in the conditions of the Cold War and rivalry between the military blocks in which the movement emerged and acquired its influence. The extensive and unprecedented global menaces posed to humanity, which are becoming obvious in the interrelated issues of peace, justice and the very integrity of the Earth, are advancing new demands before us. We are indeed going through *keros*—a time of a fundamental choice and transformation. The Working Committee acknowledges that the CPC has always sought to find ways of resolving the problems of disarmament and international justice from the standpoint of Gospel teaching and has turned from a chiefly European organization concerned with East-West matters into the truly glo-

bal prophetic movement that it is today. The Working Committee also recognizes that certain mistakes were made in the past. However, they did not prevent the movement from carrying out its activity in defence of peace and justice, activity based on theological principles.

We realize that such rapid changes require a careful analysis and that time is needed to determine with the aid of other Churches and peace movements where we are going to. We believe, however, that the need for witness of the CPC as a global movement that can make its contribution to the development of an integral vision of the world, social justice and defence of the Earth itself is greater than ever.

In order to further develop the reform and reorganization process, the Working Committee adopted the following decisions. The CPC's name will remain unaltered. However, in the context of the rapidly changing situation, a Provisional Working Committee (PWC) was formed to render the CPC's activity more effective. Consisting of 15 people, it is to plan the extraordinary congress which is scheduled for no later than 1992; Dr. Richard Andriamanjato was elected moderator, to be PWC chairman and represent the CPC until the extraor-

dinary congress; Canon Kenyon E. Wright was elected coordinating secretary and will be running the headquarters for implementing PWC decisions and coordinating its work; the PWC and two officials were vested with all the rights and obligations imposed upon all bodies and all officials in keeping with the Charter. With the exception of the preamble and the principles contained in sections 1—9, everything that runs counter to the above is repealed in the current Charter until the extraordinary congress.

The Working Committee approved the performance of the CPC leadership, and any vote of non-confidence is out of the question. The changes which we are accepting at present are merely recognition of the fact that in the new situation in which the world community has found itself, the CPC leadership must be truly international, not only East European.

The Working Committee expressed its gratitude to the Evangelical Church of Hessen-Nassau for its hospitality and for the excellent conditions provided by the academy in Arnoldshain. Sincere gratitude was also expressed to the Russian Orthodox Church for the very substantial aid which is rendered in covering the transport expenses of many delegates from other continents.



## **STATEMENT** **by the Joint Commission on Theological Dialogue** **Between Local Orthodox Churches and the Roman** **Catholic Church made at the Sixth Plenary Session** **held in Freising, Munich, on June 6-15, 1990**

1. The session of the Joint Commission under the co-chairmanship of His Grace Archbishop Stylianos of Australia and His Grace Archbishop Edward Idris Cassidy, Chairman of the Papal Council for the Promotion of Christian Unity, took place from June 6 to 15, 1990, in Freising at the Cardinal Dopfner Haus, kindly put at the commission's disposal by His Eminence Archbishop Friedrich of Munich and Freising, Cardinal Wetter.

2. In 1990, the Joint Commission on Theological Dialogue between Local Orthodox Churches and the Roman Catholic Church marked the tenth anniversary of its regular useful work in the spirit of brotherhood, mutual understanding and cooperation.

3. Two years ago the commission decided that the time had come to study the theological and canonical consequences of the mysterious structure of the Church, above all the relation between authority and sobornost in the Church. Besides, the commission was to consider the theological and practical questions faced by the Orthodox Church due to the existence of the Roman Catholic Churches of the Eastern Rite. This proposal was made at the fourth plenary session held in Bari (1987) and began to be implemented at the Valaam session (1988) where a sub-commission was formed which was to analyse the problem and submit its conclusions to the commission. This sub-commission met in Vienna in January 1990.

4. None could foresee two years ago the events which would take place in Eastern Europe and the resultant emergence of religious freedom. The re-establishment of religious freedom on the vast territories for both the Orthodox and the Roman Catholics, who had been bitterly persecuted for the decades, evokes deep gratitude to God and is a further evidence of His being the Lord of history.

5. The problem of the emergence and existence of the Roman Catholic Churches of the Eastern Rite has always been the subject of concern for the Roman Catholic and Orthodox Churches. In view of the recent events, the Freising session devoted all its time to questions pertaining to the origin, existence, and development of the Roman Catholic Church of the

Eastern Rite, also known as the Uniate Church. The joint resolution adopted will show the degree of durability of the theological foundations of the dialogue.

6. On the basis of brotherly and sincere discussions, the Joint Commission on the dialogue noted the following:

a) in so far as tension exists in some regions between the Roman Catholic Church of the Eastern Rite and the Orthodox Church, the problem of Union as being highly topical must have priority over all other questions under consideration;

b) the term Union reflects in this case the desire to reach Church unity through schism in the Orthodox communities without taking into account the fact that in ecclesiological terms the Orthodox Church is a Sister Church, manifesting grace and salvation. Therefore, in compliance with the text of the Vienna sub-commission, we renounce Union as a means of gaining unity because it contradicts the common tradition of our Churches;

c) applied as a method in some regions, Union did not promote rapprochement of the Churches there. On the contrary, it caused fresh divisions. The situation thus created led to clashes and misfortunes which are imprinted in the historical memory of both Churches. Moreover, the ecclesiological motives impel us to seek other paths;

d) now that our Churches are meeting on the basis of ecclesiological and fraternal communion, Union may only destroy the important achievements of the dialogue.

7. However, apart from the aims of theological and historical rapprochement, practical steps must be taken in order to avoid the effects of the dangerous tension reigning in many Orthodox regions. The following must be taken account of:

a) the religious freedom of persons and communities is not only their right which should be fully respected for the Christians who lead a divine life, it is also a gift of the Spirit for the creation of the Body of Christ to its full growth (Eph. 4.16). In the final account, this freedom excludes all violence, direct or indirect, physical or moral. The Gifts of the Spirit



always proffered for the common weal (1 Cor 12.7), must in the end heal the wounds of the past, with the fraternal cooperation of pastors, and bring the believers to a deep and lasting reconciliation, permitting them to pronounce in all sincerity the prayer behested by the Lord to His disciples;

b) consequently it is necessary that competent ecclesiastical authorities try to solve specific and urgent problems in the spirit of fraternal dialogue, taking into account, of course, the wishes of the local communities;

c) any striving to attract believers of one Church to the other, called proselytism, must be ruled out as a perversion of pastoral activities. Moreover, it is a negative evidence for those who take a critical view of the Churches making use of their new freedom and are ready to seize on any incident of antagonism.

It also means that the pastor of one community must not interfere in the affairs of a community entrusted to another pastor, but must consult him and other pastors so that all the communities advance towards one goal of common witness to the world in which they are living;

d) any bilateral agreement approved by both ecclesiastical authorities must be strictly observed.

8. We believe that the dialogue, which is the best means of achieving unity, is also the best means for the solution of all problems including that of Union. Therefore we are in favour of its continuation.

9. We hope that for a better study of the Union problem the presence of representatives of those Orthodox Churches which did not participate in this session would be most useful.

10. The study of the given question will proceed in the direction determined by the Vienna conference, in as much as this problem is a hindrance on our way to unity.

Freising, Munich, June 15, 1990

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The Russian Orthodox Church was represented at the session by Archbishop Irinei of Rovno and Ostrog and Archpriest Nikolai Gundyaev, Prof. of the Leningrad Theological Academy.



## The Life of the Righteous St. Ioann of Kronshtadt, the Miracle Worker

The would-be saint, the famous Archpriest Ioann of Kronshtadt, was born in the village of Sura, Pinega Uyezd, Arkhangelsk Gubernia, into the family of a poor junior deacon named Iliya Sergiev and his wife Feodora (1, 6) on October 19, 1829, on the feast of the great Bulgarian saint, Ioann Rylsky, in whose honour he was named (2, 15). "Owing to his poor health he was baptized at home by Fr. Sergiev. His godparents were Ivan Kunnikov and Fr. Sergiev's daughter Darya"—such is the authentic record of the birth of Fr. Ioann in the church register (3, 1).

Ioann's father, Iliya Sergiev, was not a very educated man; however, he served as a psalm reader in the poor local church (2, 14): even the sacred vessels in the church were of tin (4, 41).

It is a known fact that Fr. Ioann's father was a priest, just like most of his forebears on his father's side, at least over the previous 350 years (2, 14).

Subsequently, Fr. Ioann related to Mother Superior Taisia: "My father was born in 1802. In 1824 he completed his education in the district theological school, in 1828 he married, and in 1829 I was born by the grace of God" (5, 201). "My parents were poor; my father was constantly ill. His stomach was gravely ailing from his difficult labours; he suffered either from a hernia or from cancer, from which he died prematurely, in 1851, at the age of 48" (7, 201).

Feodora, the mother of Fr. Ioann, lived to old age and saw the glory of her son. She was a simple and deeply religious woman. The boy was of poor health and was frequently ill, and once he nearly died of smallpox. Ioann repeatedly saw his mother pray with tears in her eyes before the icon, and he himself learned to pray with profound feeling (8, 5-6).

Loving but strict mother, Feodora cultivated in her son that prayerful feeling, boundless devotion to the Church of Christ and utter obedience to her holy rules (1, 8), the love of God and people.

Fr. Ioann, a priest and teacher of morality, sought the advice of his mother in especially important matters, even though she was not an educated person. From early childhood Fr. Ioann was a model of obedience, humility and tender filial love for his parents (9, 24). The good seed



sown by the boy's pious parents yielded fruit as early as his childhood. He was able to feel compassion for others in their misfortune, and his neighbours frequently asked him to pray, as they noticed this special grace-endowed gift in him.

As a youth, Fr. Ioann was repeatedly granted wondrous visions. Relates Mother Superior Taisia, referring to his account: "One night Ioann saw an unusual light in the room. He looked at the light and saw amidst it an Angel in heavenly glory. The child became confused. The Angel calmed him down, saying he was the Guardian Angel" (2, 17).





In 1839 Ioann's father raised meagre means and took him to the Arkhangelsk parish school (10, 8). However, the boy initially had an extremely difficult time with his studies: he worked days on end, but still failed to cope. He was tortured by thought of his home and the poverty of his parents; it was at this time that he learned to feel the sorrow of others with special pain.

In the notes of Fr. Ioann we encounter an event similar to an episode from the Life of St. Sergy. "At night", he recalls, "I liked to pray. Everyone would be sleeping—it was quiet. It was not hard to pray; I prayed most that God grant me the light of reason to console my parents.

"I remember now that once, it was already evening, and everyone had gone to bed. But I could not sleep; I still failed to comprehend anything I was taught, I still read poorly and did not understand or remember anything of what I was told. Such depression beleaguered me, and I fell to

my knees and set about fervent prayer. I don't know whether I had spent a long time in that position or not, but suddenly something shook my whole being. A veil had verily fallen from my eyes, it was as if my intellect opened up, and I clearly visualized my teacher of that day and his lesson; I also recalled what he had talked about, and I felt so light and joyous inside. I never slept so peacefully as that night. It grew light, and I jumped up from the bed and grabbed books. What joy—I found it much easier to read, I understood everything, and I not only remembered everything of what I had read but now I was also able to retell it. Lessons in class were not what they used to be for me. I understood everything, and everything remained in my memory. The teacher would give me an arithmetic problem; I would solve it and he would even praise me. I made so much progress in a short time that I already ceased being the poorest pupil.



"The farther I went the more success I achieved in sciences, and by the end of the course I was among the first to be transferred to the Seminary" (8, 8).

During his years of training at the Arkhangelsk Seminary Ioann's religious zeal did not abate. "Do you know," he told Mother Superior Taisia, "what inaugurated most my turning to God and warmed my heart with love for Him as early as my childhood? The Holy Gospel. My father had a Gospel in Church Slavonic. I loved to read this wonderful book when I came home for vacation, and its style and simple speech was accessible to my juvenile understanding. I read and enjoyed it and found in this reading lofty and irreplaceable consolation. This Gospel was with me in theological school as well. I can say that the Gospel was my childhood companion, my mentor, guide and consoler which I grew attached to at an early age" (8, 9).

In the final years he spent at the Seminary Sergiev enthusiastically studied theology. He voraciously acquired knowledge, not even knowing when and where he would have to use it. His thoughts focused especially frequently on the mystery of redemption and the economy of salvation. Conscious religious feeling grew in the youth (8, 10).

In 1851 he finished his seminary course with honours, and the local religious officials assigned him to the St. Petersburg Theological Academy at the Church's expense; at that time this meant recognition of extraordinary success.

The capital and the Academy did not change Ioann Sergiev: he remained just as religious and concentrated on inner life.

When his father passed away in 1851, Ioann Sergiev accepted, to the detriment of his studies, the job offer of clerk at the Academy with a salary of 9 rubles a month; he sent all the money to his widowed mother and his sisters (10, 8-9). In addition to a salary, he received privacy. Unlike the students, the clerk had "his own" room, and the office became a place of his prayerful and ascetic labours.

With earnings from recopying someone's professional study he bought St. John Chrysostom's Annotated Gospel According to St. Matthew and was pleased with the purchase as "a treasure of treasures" (8, 22).

His fellow Academy student, later Archpriest L. P—ov, wrote: "Sergiev talked to me most often about meekness. "Meekness," he would say, "what can oppose it, what malice can conquer it, what force can go against it?... When you stop before an easy barrier and ask yourself how to tear it down—by force or humble love, always tell yourself: I will surmount it with love, and you will win" (8, 25).

Ioann Sergiev thought a great deal about the virtues of forgiveness, meekness and all-conque-

ring love, and he arrived at the conviction that here is the power and centre of Christianity, and that only one path—the path of humble love—leads to God and the triumph of His Righteousness (11, 25).

He loved roaming about the lanes of the Academy garden, which reminded him of his beloved northern, Arkhangelsk forests, and reflecting about the Sacrifice which the Saviour made on Golgotha; he tearfully pitied people who did not know Christ, and he rushed to preach to them the radiant Kingdom of Christ. He wished to take monastic vows (8, 26) and go as a missionary to distant China (4, 10), or to the hinterlands of Northern Siberia, or to America. However, he saw that there was a great deal of work for a genuine pastor of Christ's flock both in the capital and its environs (4, 10). He prayed that the Lord dissipate his doubts, and he pictured himself in Holy Orders, as a priest serving in some unknown cathedral on Kronshtadt. Ioann Sergiev saw in this dream God's instructions that he should be a priest (8, 27).

Several weeks later his fourth year as a student ended. Soon Ioann met the daughter of Archpriest K. Nesvitsky from Kronshtadt, Yelizaveta. He proposed to her, and at the conclusion of his course of studies they got married (8, 27-28).

In 1855 Ioann Sergiev graduated from the Academy. Later, he spoke with gratitude about the knowledge he acquired there: "My physical weakness notwithstanding, I went through three schools—elementary, secondary and higher—gradually shaping and developing three spiritual forces: intellect, heart and will. The higher theological school exerted an especially favourable influence on me. The theological, philosophical, historical and various other sciences, which were taught extensively and profoundly, clarified and broadened my world outlook, and I, through the grace of God, began entering the depths of theological contemplation. Having read the Bible with the Gospel and many works by St. John Chrysostom, Bishop Filaret of Moscow and other religious orators, I felt an especial attraction to the title of priest and began to pray to the Lord that He bestow upon me the grace of priesthood and pastorship (2, 22).

"Thou hast abundantly revealed, Lord, Thy truth and righteousness to me. Through education in the sciences Thou hast revealed to me all the wealth of faith, nature and the human intellect. I have cognized Thy World, the word of love which reaches to the division of our soul and spirit. I have studied the laws of the human mind and its wisdom, and the structure and beauty of speech. I have penetrated in part the secrets and laws of nature, the depths of the universe and its laws; I know the population of the globe, I have learned about distant peoples, famous persons and their endeavours which have





General view of the Sura Village—birth place of Father Ioann

taken their course in the world, and I have partially mastered the great science of self-cognition and of drawing closer to Thee; in short, I have learned a great deal, and the higher essence of human intellect has been shown to me.

"Glory to Thee, O Lord. However, I want to know more, my spirit thirsts for knowledge. My heart is not satisfied, it is not full. I am studying and will continue to study" (8, 28).

In this frame of mind Ioann Sergiev prepared to receive Holy Orders, to enter public ministry, having the apostolic commandment in his soul and heart: *Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee* (1 Tim. 4. 16).

His Grace Bishop Khristofor of Revel ordained him deacon in the Cathedral of Sts. Peter and Paul in St. Petersburg on December 10, 1885, and priest—on December 12 (2, 27).

The young priest was assigned to St. Andrew's Cathedral in the city of Kronshtadt: Fr. Ioann assumed the post of cellarer, replacing his late

father-in-law, Archpriest Konstantin Nesvitsky.

Independent pastoral activity, full of events and experience, began. "I made myself the rule of being as sincere as possible in my endeavour and of strictly watching myself and my inner life" (12, 3). These words characterize Fr. Ioann's entire life, his goals, aspirations, rules and principles.

He set himself the aim above all of earning the love of the flock because only its heartfelt attitude could become a firm support and consolation in the difficult endeavour of the priesthood. The image of spiritual activity took shape in his heart: to preserve in purity of conscience the gifts of the Holy Spirit communicated through the archpastoral imposition of hands; conduct divine service daily and offer the Unbloody Sacrifice and prayers for the faithful; to come before the Last Judgement of the Pantocrator at the conclusion of his earthly path and give an account not only of his deeds but also the deeds of the flock, the edification of which in the endeavour



of salvation he was entrusted with (10, 12).

During his first Liturgy Fr. Ioann addressed the following words to his flock: "I realize the loftiness of my rank and the obligations it entails; I feel my infirmity and unworthiness, but I hope for divine grace and mercy healing the infirm and completing what is wanting. I know what can make me more or less worthy of this rank and capable of holding this title. It is love of Christ and of you, my dear brothers and sisters. May the Lord, Who abounds in love for all, grant me the spark of this love and kindle it in me through the Holy Spirit" (13, 14-15).

Fr. Ioann considered prayer the mainstay of Christian life. In keeping with the Saviour's behest, he perceived the Lord's temple above all as a house of prayer and urged people to pray sincerely, deeply, with faith in the miraculous power of prayer. "Always believe firmly and remember that your every word and thought can unquestionably become an act" (43, 260).

He was endowed with the power of a Christian—the gift of prayer which helps and heals. Many were saved by his prayers.

In his book *My Life in Christ*, which was published in 1894, Fr. Ioann discusses the fruits of prayer. "The infants Pavel and Olga were healed from the infirmity that gripped their souls through the limitless mercy of the Vladyka and the prayer of my unworthiness.... Nine times I went to pray in the audacious hope that hope would not shame me, that it would open up to me who sought, that the Lord would grant me what I was requesting if only for my persistence, that if an unjust judge satisfied a woman who was burdensome to him, then all the more would the Judge of everyone, the most righteous Judge, satisfy my sinful prayer for innocent children, that He would gaze upon my labour, my words of prayer and my genuflections, my boldness, my hope. That is what the Vladyka did: he did not shame me, a sinner. I came the tenth time, and the infants were healthy" (43, 351). Such was the power of prayer of this great pastor. He treated prayer and the Word of God with a profound respect which he fostered in others as well: "During prayer and while reading the Word of God one should be reverential to each thought and each word as to the Holy Spirit Himself, the Spirit of Righteousness" (43, 350).

His words regarding the priest's prayer for people are noteworthy: "What great dignity, honour and happiness it is to pray for people, for this valuable attainment of God! With what joy, vigour, zeal and love one should pray to God the Father of men for His people, whom He redeemed with the blood of His Son!" (14, 352).

Fr. Ioann celebrated Divine Liturgy in St. Andrew's Cathedral, where he was a staff priest, almost every day. "There are people for whom the Liturgy is everything," Fr. Ioann wrote

(14, 34). As for himself, he decided to celebrate the Liturgy as often as he could, and in the last 35 years of his life he served daily, aside from the days when he was travelling or when he was gravely ill. He explained this as follows: "If the world did not have the Most Holy Body and Blood of the Lord, it would not have the main beneficence, the beneficence of true life—*ye have no life in you* (Jn. 6. 53), and would have only the semblance of life" (14. 35). The reason "Christ the Saviour instituted the Sacrament of Communion was to cleanse us with the fire of His Divinity, uproot sin, communicate to us His Sanctity and Righteousness, and make us worthy of the mansions of paradise and ineffable joy. What boundless munificence and wisdom, what mercy and condescension towards the fallen believer, what reconciliation of the sinner with the All-Holy! What cleansing of the unclean with the Most Holy and All-Cleansing Blood of God!" (15, 29). Fr. Ioann called upon all who rarely receive the Holy Sacrament of Christ and who sometimes say, as if justifying themselves: "We are not prepared, we are unworthy." "This idea," writes Fr. Ioann, "can sometimes genuinely proceed from humility, and then it will not, of course, harm the union of such souls with Christ, just as it was not harmed by the humble judgement of Peter, who told Christ: *Depart from me; for I am a sinful man* (Lk. 5. 8). However, we must see to it that our coldness towards the faith and disinclination to reform our lives not be concealed under the decorous cover named humility. If you are not ready, don't be slothful about preparing yourself. If you are unworthy—no person is worthy of communion with the All-Holy, because no one is sinless. However, like everyone else, you have been afforded an opportunity to believe, repent, reform, be forgiven, and hope for the benevolence of the Saviour of sinners and the Seeker of the lost. You say that you are unworthy. In vain do you take another's responsibility upon yourself: to grant or not to grant a Sacrament is the duty of the administrator of Sacraments, not the receiver of the Sacrament. You may be unworthy, but do you really want to remain unworthy? Look: if you uncaringly leave yourself unworthy of communion with Christ in this life, are you not subjecting yourself to the patent danger of remaining unworthy of communion with Him in the Future Life as well? And if you are afraid of your unworthiness, as it should be, and you want to rid yourself of it, will you do so by distancing yourself from Christ, from His grace, from his life? Is it not better, is it not more correct to rectify your unworthiness as best as you can and have recourse to Christ in the Sacrament in order to receive from Him strength for more perfect rectification and success in pleasing God?





Chapel of St. Paraskeva built on the site of the house where Father Ioann was born. Photo of 1891

"Live, Christian, also as to earn recognition, by Jesus Christ every day, for he who does not deserve to receive Him daily is unworthy of receiving Him once a year as well. The Lord generously and magnanimously prepares His Repast for us in His Holy Temple, and calls us to His Supper; and we should be ashamed to respond to the merciful invitation ungratefully: *I pray thee have me excused* (Lk. 14. 18).

"We need to be fearful of the stern verdict: *they which were bidden were not worthy* (Mt. 22. 3). Therefore, let each rouse himself to partake as often as possible of the Lord's Repast with fear for his unworthiness, but with faith in grace, with heartfelt yearning and thirst for love for the Most Sweet Jesus, Whose Flesh and Blood are the true bread" (15, 30-31).

Fr. Ioann attests the following to the life-giving action of Holy Communion. "I wonder at the grandeur and life-giving capacity of Holy Communion: an old woman who was coughing up blood and completely exhausted, and who ate nothing, began recovering the same day after having received Holy Communion administered by

me. After having received Holy Communion, a girl who was verily dying began that same day to recover, to eat, drink and speak; she had been almost unconscious and very delirious, and she had not been eating or drinking. Glory to Thy life-giving and fearsome Sacraments, Lord!" (44, 32).

Listening to the exhortations of Fr. Ioann, many changed their lifestyle, repented sincerely, and joyfully received Holy Communion from the hands of the loving pastor, being healed of their maladies in the process.

First dozens, then hundreds of people sought him; during his heyday as many as five to six thousand worshippers gathered in St. Andrew's Cathedral of Kronshtadt. Upwards of 20,000 pilgrims visited Kronshtadt annually (16, 5) and later their number reached 80,000. As many as 10,000 people gathered on the first Sunday in Lent.

The sincere, simple and replete-with-firm-faith prayers of Fr. Ioann for those who turned to him for aid, confession he received and Holy Sacraments he administered worked miracles. He



led a strict ascetic life himself, and with grace granted him he generously endowed from the abundant source those who thirsted for it: he drew many thousands of souls from the quagmire of sin, saved many from desperation, consoled them and returned them to a righteous life of labour (17, 265).

Fr. Ioann sincerely loved his flock. For him, no one was a stranger; everyone who came to him for help became a friend and relative. He did not have a personal life, but it was in denying his personality for the sake of another being and in conveying love to him that the essence of pastoral activity lies.

With a great multitude of people who came to him, physically unable to hear the confession of each person separately, Fr. Ioann resorted to general confession, and he achieved astonishing results with it: "The words of Fr. Ioann, which were simple in form but strong in spirit, touched and literally shook to the depths of their souls worshippers who, turning away from their sins, confessed them aloud" (18, 118).

"I am infirm and poor; God is my strength," he would say. "*God, however, is love* (1 Jn. 4. 8). This conviction is my lofty wisdom, which makes me blessed" (21, 350).

St. Andrew's Cathedral could accommodate between five and seven thousand people and was almost always full (4, 36). One should have seen the joyous faces of the people coming out to realize the great aid which Fr. Ioann rendered those who came to him (19, 3). Fr. Ioann himself said the following on this score: "The Church is the best heavenly friend of every sincere Christian; a priest must be the bearer and exponent of her spirit of love to all." He believed that if the Church is "our best, tenderest spiritual mother", then "a priest must be the bearer and exponent of the spirit of her maternal love for the laity, which is why he is called 'father' and they are called 'children'" (20, 3-4).

At that time the government exiled murderers, thieves and other criminals to Kronshtadt. Life was horrible for exiles. "The ignorance, the dirt, the sin," wrote a contemporary, "even a seven-year-old became a debauchee and robber" (22, 6). "However, a person—this image of God—cannot be confused with the evil in him," taught Fr. Ioann, "because the image of God nevertheless was preserved in him" (22, 6).

This environment, which would have been a fruitless rocky wilderness for an ordinary person, was a highly fruitful vineyard for Fr. Ioann (22, 6). He would come to dugouts and basements not for five or ten minutes to administer some rite and leave; he would be coming to a living, priceless soul, to his brothers and sisters. He would stay for hours, talking, exhorting, consoling, weeping and rejoicing together with them.

From the outset he also concerned himself with the material needs of the poor (2, 34): he himself would go to the food shop for provisions, to the chemist's for drugs, for the doctor—in short he displayed guardianship, leaving the poor his last kopecks, of which he had few himself.

He would always leave them joyous in his heart, moved, with firm faith in divine mercies and hoping that the Lord would send means for further good works, mindful of the words of Holy Scripture: *He that giveth unto the poor shall not lack* (Prov. 28. 27) (4, 17).

The struggle against the poverty, vices, ignorance, sorrow and desperation of the people around him was but one facet of his activity. "Soon after I was ordained a priest and pastor," relates Fr. Ioann, "I learned from my own experience against whom I was entering the struggle in my spiritual sphere, namely, the strong, wily, unsleeping prince of this world who breathes malice, destruction and the fire of hell, and *against spiritual wickedness in high places* (Eph. 6, 12). Temptations began, and inimical tricks, debilitating wounds, and stumblings. Foes, like robbers, began harassing me in my spiritual march and in my ministry of God. This meant that God, the Good Shepherd, led me into temptation and experiential training so that I could cognize what enemies I was dealing with by having accepted the yoke of priesthood in Christ against enemies whom I had to fight, and against whom to protect my sheep through the word. The Lord constantly taught my spiritual *hands to war, and my fingers to fight* (Ps. 144. 1). In this invisible, ruthless struggle I learned sincere faith, hope, patience, prayer, veracity of spirit, purity of the soul, and incessant invocation of the name of the Invisible, Mighty Conqueror of hell and Chief Shepherd Jesus Christ, and with His name and power I vanquished my enemies and my soul-decaying passions which roared at me like lions, or which began howling at me like wolves. This fight against the strong and wily invisible enemy graphically showed me how much infirmity, weakness and sinful passion there is in me and how much the prince of this world has in me and how much I must fight against myself and against my sinful inclinations and habits. Like the psalmist king and prophet David, I constantly elevated *mine eyes unto the hills, from whence cometh my help* (Ps. 121. 1), and my strong enemies turned in fight, and I received spiritual freedom and peace" (8, 47-48).

Fr. Ioann did not wait for an opportunity to turn up in order to display his virtue. "Be bold and resolute," exhorts Fr. Ioann, "in any good endeavour, especially with regard to words of warmth, tenderness and sympathy, and especially in compassion and mutual aid. Consider impermissible discouragement and desperation in no matter what good endeavour. Say: I can do a



things through Christ which strengtheneth me (Phil. 4. 13), although I am the first of sinners, but all things are possible to him that believeth (Mk. 9. 23)" (19, 20).

The good pastor always found an opportunity to help others. The inhabitants of Kronshtadt would see him returning home barefoot and without his cassock. Often parishioners would bring shoes to his spouse, saying to her: "Your husband has given away his to someone, and will come home barefoot" (22, 13).

Giving away everything down to the last kopeck, he doomed both himself and his wife to extreme need.

Persons close to Fr. Ioann maintained that with the consent of his spouse he remained a virgin throughout his life (16, 53). Taking part in the prayers and good works of her blessed spouse, Matushka Yelizaveta never called him anything but "Brother Ivan" (2, 29). He for his part sometimes reminded her of his duty: "I am a priest, I belong to others, not to myself. There are enough happy families without us, Yelizaveta; we must devote ourselves to the service of God" (22, 16).

It would be incorrect to believe that Fr. Ioann was indifferent to his spouse. He loved her very tenderly; how could it have been otherwise, since his heart was incapable of not loving. Uncommon and difficult was the labour which he took upon himself, and it was not without hardship, but with divine aid that the faithful spouse shared with Fr. Ioann this rare feat of virginity for a lifetime. The Matushka was the first adviser to her spouse, and she shared joys and sorrows with him.

The Matushka helped Fr. Ioann bear the cross of pastoral service and labour as best as she could. She held him in deep respect, she sincerely believed in the power of his pastoral prayers and with reverential fear venerated the grace of God which abided in her loving spouse.

Once, when Fr. Ioann fell gravely ill with pneumonia and lay almost unconscious, his spouse sat near the bed and cried bitterly. Opening his eyes, Fr. Ioann looked at her and said: "Do not cry, Yelizaveta. God willing, I will get better, and if I don't, God and good people will not abandon you. I never abandoned anyone, and you will not be abandoned" (24, 7).

In 1857 Fr. Ioann was afforded an opportunity to be a religious teacher at the Kronshtadt city school (10, 32). He considered this possibility a gift of God himself, since labouring in the vineyard of young hearts and sowing in them the seeds of the Word of God was a great joy for the zealous and educated pastor.

In 1862 a classical gymnasium was opened in Kronshtadt. When he was offered a post of teacher of divinity in this gymnasium, this evoked even greater joy in him (10, 32).

Fr. Ioann writes how many bounties and gifts a priest has from the Lord. They should not be withheld, but should be bestowed upon others. Nature is an example. The Sun does not hold back light within itself, but pours it upon the Earth and the Moon. Pastors especially should not hold back their, or, rather, divine, light within themselves, but should bounteously pour the light of their intellect and their knowledge upon others (26, 243), all the more so if the point at issue is young souls.

Turning to the teacher who instructs young souls in the truths of faith and piety, Fr. Ioann says, drawing upon his personal experience: "You are teaching children divinity!... Beware most of all of making a textbook out of the Gospel: this is a sin. This means devaluing for the child a book which should be a treasure-trove for him and a guide through his entire life. It should be fearsome for the conscience to split up the word of life into soulless pieces and make agonizing questions for children out of them. To speak about Holy Scripture with children and put questions to them requires a soul that is sensitive to the feelings of the child's soul. However, when they set about the endeavour with the mere mechanics of programmed questions and give a mark for an answer to questions which are awkward and not understood by the child, causing as they do nervousness and tears, examiners commit a sin, and it can be said of them: they know not what they do with the child's soul!" (27, 74). "If children cannot listen to divine law, it is only because it is taught like any other subject, i. e., with light restrained boredom or with cold conscientiousness. Such teaching defeats the purpose of the Gospel and forces pupils to desecrate in the words of this book, words which need to be memorized, and under the circumstances, the endeavour fails." He himself taught the words of Christ precisely as the behest of the Teacher—God. His voice, his face—everything spoke of how treasured, how sacred, how needed these behests were for life, and the children, listening, *kept all these sayings in (their) heart* (Lk. 2. 51) (8, 76).

"In the education process it is extremely harmful to develop only reason and the intellect, while ignoring the heart—the most attention should be given to the heart, for the heart is life, but life ruined by sin. This source of life should be cleansed, the pure flame of life should be kindled in it in such a way that it would burn and not be extinguished, and give direction to all the thoughts, wishes and aspirations of man and his entire life. Society is corrupt precisely due to the lack of Christian education" (43, 310). He himself displayed great consistency and patience in the formation of the personality: "Forced, literal teaching does not yield benefit... It is necessary to teach people to learn voluntarily,



they should be taught to reflect on what is being said" (44, 35).

Fr. Ioann did not have incapable pupils. His talks were assimilated forever by poor pupils as well as good ones. Fr. Ioann's attention was aimed not so much at enabling the children to memorize as at captivating their souls in obedience to Christian precepts and suffusing them with the holy images of which his soul was full.

The loving pastor received enormous benefit, joy and consolation when he helped people spiritually or bodily, and brought them the benefit as a religious teacher.

In his fine book *Christian Philosophy* Fr. Ioann wrote: "How sweet it is to work for the Lord with a sincere heart! What peace, what sweetness, lightness and expanse in the soul the heartfelt prayer, the reading of the Word of God, and the doing of good deeds bring! How much spiritual, incorruptible joy, tranquillity and bliss there is in executing the benevolent, holy, wise, incorruptible, eternal and blissful will of God! So much that because of this bliss Christian men and women fond of wisdom joyously suffered all manner of torture, attrition of the flesh, standing in prayer day and night, all jibes, disappointments and malice, persecution at the hands of people and demons and all other vile sufferings, and they were not deceived in their hope—they received eternal blessings and eternal bliss" (7, 206, 188).

Once, in response to words by a priest in St. Petersburg: "You tire so, Father, and you don't give yourself peace at all", Fr. Ioann replied: "What do I need rest for, my friend! Our peace will be there [he pointed to the sky.—*Auth.*], if only we earn it here. And could the pastor be peaceful, for that matter, when not all the sheep were hearing his voice, and some did not want to hear it, while others were sighing and begging for aid themselves. Can a pastor be peaceful and sleep when their destruction does not sleep?" (8, 145).

The importance of pastorship and the priesthood in the understanding and consciousness of Fr. Ioann was unusually great: "What kind of lofty person is a priest? He speaks with the Lord constantly and the Lord constantly replies to his speech; no matter what rite or prayer it may have been, this was speaking with the Lord; no matter what rite or prayer it may have been, this was the Lord's reply to it. With the onset of the passions the priest cannot but remember that passions are base and impure for him, and he should not let them into his heart, which is to be filled entirely by Jesus Christ. A priest is an angel, not a man; he should leave everything of this life far behind him" (43, 33).

He also has bolder words about a priest: "He is an intermediary between God and people... empowered to tie and absolve the sins of men,

administer life-giving and fearsome sacraments to them, and be divinized and divinize others through them" (45, 136-137). The great powers with which a priest is invested also impose a great responsibility upon him, above all for the sanctity of the Liturgy and the Sacrament of the Eucharist. "A priest needs first and foremost," writes Fr. Ioann, "to acquire by the grace of God... evangelical love; he needs it every minute, every instant... But he especially needs love when celebrating Divine Liturgy, which is the mystery of everlasting divine love for the human race... During Liturgy the priest must be fully shrouded in love of God and men, who have been redeemed by the Blood of Christ" (2, 97).

This love can be achieved only through self-abnegation, through the cleansing of the soul "What a pure heart, which is devoid of all the passions of this life, should a priest have in order to be a receptacle and bearer of divine holy and impassionate love for the whole of humanity... in order to offer a sacrifice to God for the whole world!" (2, 98).

Fr. Ioann often stressed the moral requirements of a priest: "You are a representative of the faithful and the Church, O priest; you are a representative of Christ the Lord Himself. You should be a model of meekness, purity, courage, adamance, patience and lofty spirit. You are doing the work of God and must not let anything discourage you, you must not avenge anyone, fawn on anyone or consider your work higher than all human endeavours" (44, 14).

In rare moments of rest Fr. Ioann would pick up a pen and put down on paper everything that his soul was experiencing. *My Life in Christ* is the title of his diary. "Everything that is contained in it is nothing but the grace-endowed illumination of the soul, granted to me by the all-illuminating Divine Spirit at a moment of profound self-scrutiny and self-trial, especially during prayer. I would jot down these grace-endowed thoughts and emotions whenever possible and a book has now been compiled from these notes of many years" (23, 1).

Fr. Ioann was a profound thinker, a great spiritual pastor and teacher of the Church. His works comprise some 4,500 printed pages (440).

Fr. Ioann's faith was vibrant and efficacious; it drew him to the poor and needy, prompting him to help the indigent not only with words of prayerful and moral encouragement but also with material means. Burning with love of God and neighbour, he served from the outset of his priesthood the cause of good works, first to a small degree, without a certain system giving of everything he had. He did not inquire what led a person to poverty and abasement but gave because the person was in need.

Giving all his means to the poor, Fr. Ioann



soon saw for himself that such charity was insufficient for satisfying all the needy and powerless in the fight against the poverty that existed everywhere. Therefore, in 1874 he founded at St. Andrew's Church the Orthodox Christian Brotherhood Guardianship of Apostle St. Andrew the First Called (22, 15).

In 1872 two appeals to the residents of Kronshtadt were printed in the *Kronshtadt Herald*. Fr. Ioann was requesting aid for the homeless poor: "Let us fortify them morally and materially; let us not refuse solidarity with them as people and our brothers, and prove that philanthropy is still alive in us and selfishness has not ruined us yet. How good it would be if we founded a work-house for all these reasons. Then many of the poor could go to this house to request certain work for remuneration, which would give them means for sustenance. And then our poor would work, live peacefully, and offer thanksgiving to God and their benefactors."

People accepted this appeal and responded kindly and efficaciously to their pastor's request. Thus did Fr. Ioann inaugurate organized charity work: in the work-house a needy person would be distracted from parasitism and receive aid in return for his labour. To the end of his days Fr. Ioann, too, generously rendered aid to everyone and to each individual poor person who sought assistance. Fr. Ioann loved everyone, and he rendered moral and material help to everyone. No one was turned out of his heart. At the mere mighty word, and following the example of Fr. Ioann, and often without any word on his part, his admirers brought and lent him cash and founded charitable institutions. Following Fr. Ioann's example, people helped the poor, instituted stipends at educational and charitable establishments, and built churches, almshouses, schools and shelters (28, 22).

In 1882 the work-house opened. It was a four-storey excellently fitted structure (4, 12) with a domestic chapel of Aleksandr Nevsky. Housed here were workshops employing as many as 15,000 people a year, women's workshops, evening manual-labour courses, a school for 300 children, a kindergarten, a suburban summer home for children, an orphanage, free premises for poor women, a public canteen offering low-cost and free meals on feasts, gardens to supply the people living and working there, a library, a free hospital, Sunday school and much else. A doss-house was built in 1888 through the efforts of Fr. Ioann, and an almshouse was erected in 1891. Aid was rendered to all who needed it, irrespective of their social and religious affiliation. The work-house in Kronshtadt became a model for similar homes being built in the capital and in many provincial towns (29, 32).

On December 18, 1902, Fr. Ioann wrote: "I thank the Lord for the joy of the consecration

of my magnificent temple, which He let me build and adorn in the capital of Russia, St. Petersburg—St. John's Convent on Karpovka River" (5, 183). Fr. Ioann founded and built the Vorontsovo Convent of the Annunciation in the Pskov Diocese (6, 3); the Leushino Convent of the city diocese, Cherepovets Uyezd (4, 53), with a podvorye in St. Petersburg—the Church of Apostle and Evangelist St. John the Divine (6, 3); the Vaulovo Skete in Yaroslavl Gubernia near Rybinsk (29, 39), and a number of churches in different parts of Russia.

Knowing about the charitable activities of Fr. Ioann, people who came to Kronshtadt donated a great deal to him. Many people desirous of doing something good sought to complete the endeavour begun by the generous pastor, who distributed these funds to the poor and needy whenever necessary. Many people remitted cash donations by mail.

Fr. Ioann received an enormous number of letters. The post office reported that each day over 1,000 letters and cash remittances addressed to him were received (19, 8). These sums were sent out to the needy.

The charitable activities of Fr. Ioann were reckoned at millions of rubles a year (19, 9).

People expressed love for Fr. Ioann by sending in gifts, which were often used to meet the needs of the poor as well; some 40 vestments worth a total of up to 1,000 rubles, icons, mitres and banners were kept in the Kronshtadt work-house. Houses, steamships and other real estate were donated.

Fr. Ioann used to say: "I have none of my own money. People donate to me, and I donate to others. I often do not even know who sent me the contribution and where from. That is why I donate wherever there is need and where this money can be of benefit" (31, 216). It was said that "every day Fr. Ioann went to bed without a kopeck in his pocket, despite the fact that the next day he needed over 1,000 rubles to maintain the various charitable institutions. Nor was there a case of this next day deceiving him" (31, 216). He lived 53 years in the same flat and did not look for better furnishings.

People came to Fr. Ioann with faith in divine aid and, after having prayed with him, were healed.

When Fr. Ioann prayed, it seemed to everyone that he saw God in front of him and was boldly speaking to him. He besought, begged, and even after a fashion insisted, having grasped Christ's shroud, and was prepared not to let go of it until he was heard. "He cried like the woman of Canaan to whom Christ said: *O woman, great is thy faith: be it unto thee even as thou wilt* (Mt. 15. 28)" (32, 83). Miracles began to occur in answer to his prayers, and rumours about them spread in Kronshtadt and St. Petersburg; in about 1879



they began to be published and discussed in the press. *The St. Petersburg Gazette*, *The Kronshtadt Herald*, *The St. Petersburg Sheet*, *The Pilgrim*, *Edifying Reading* and many other journals carried thousands of descriptions of miraculous occurrences connected with Fr. Ioann's pastoral activities (22, 31).

On December 20, 1883 there appeared in the newspaper *Novoye Vremya* the famous "Thanksgiving Statement", which can be considered the beginning of the renown of the Kronshtadt priest throughout Russia. This statement, with dozens of signatures, read: "We, the undersigned, consider it our moral duty to attest our sincere heartfelt gratitude to Fr. Ioann Sergiev, Archpriest of St. Andrew's Cathedral in the city of Kronshtadt, for his having healed us of diverse and grave illnesses from which we suffered and for which medicine could not find a cure, although some of us had spent long periods in hospitals and had been treated by doctors. However, where weak human efforts were in vain, there proved salubrious warm faith in the almighty Healer of all evils and illness—God, Who sent us, sinners, aid and healing through the mediacy of the pious father archpriest who is worthy of Him. Through the holy and favourable prayers of the ascetic who has deserved all blessings before the Supreme Creator, we all have not only received full deliverance from the bodily maladies that plagued us; some of us have also wondrously been healed of moral infirmities which irreversibly diverted us onto the path of vice and ruin, and now, fortified by so patent a sign of God's mercy towards us, we have felt strength enough to abandon our former sinful lives and traverse the firmer path of honest labour and God-fearing behaviour.

"Considering it especially useful for the edification of many in our times of little faith to bring to the cognizance of all so visible a manifestation of the all-bountiful Divine Providence which constantly concerns itself with sinful humanity, we consider it our strict duty to state before all our deep gratitude to the venerable father archpriest who has rendered so much aid, requesting him not to forget us, sinners, in his prayers in future, too. However, trying to remember this ourselves, we also communicate for others the only healing salvific advice given us by the much-worthy pastor and healer in our appeals to him, namely, to live in divine righteousness and receive Holy Communion as frequently as possible" (8, 64-65).

No public figure or writer enjoyed the influence on absolutely all strata of the Russian people and the fame that the loving pastor and benefactor Fr. Ioann did (15, 4). Fr. Ioann said of himself and his fame: "I do not, and did not, seek fame; it came to me of itself. I offer glory

to the One Who said: *For them that honour me I will honour* (1 Sam. 2. 30) (3, 1).

Fr. Ioann sought only one thing—the salvation of the souls entrusted to him. "Each person has an immortal soul meant for salvation," he would say. "Love in each person this immortal soul of him and beseech salvation for him, since without salvation all the blessings of life are nothing" (33, 12).

The power of Fr. Ioann's prayers were not known in Russia alone; thousands of touching letters and telegrams were sent to him from Germany, France, Spain, Italy, America, India, Britain, Austria, Sweden, Portugal and Greece (16; 34, 278).

A boy from Sweden wrote to him: "I've heard that you treat people through prayer; my mother has gone insane and is lying in hospital. I am bored without Mummy. Please pray for my mother to get well." Young people from America requested prayers "so that we could continue to live just as happily". People in Germany requested to be sent holy water and chrism (35, 22).

Fr. Ioann energetically responded to different requests and invitations to visit the sick in their homes, to console or help people, or to share the joy of some occasion not only in Kronshtadt itself or St. Petersburg, but all over Russia and beyond its bounds.

Every year in late May or at the beginning of June Fr. Ioann left Kronshtadt to visit his native village of Sura (36, 22). He concerned himself in every possible way with the well-being of his relatives and fellow-villagers. He founded here the Convent of the Apostle and Evangelist St. John the Divine, erected in the village of Sura a magnificent stone parish church with good homes for members of the clergy, and put up a stone building for the local parish school and a consumer-goods shop, a machine plant and much else to meet the urgent needs of the local population. The loving pastor generously gave cash grants to the peasants of Sura Volost for planting the fields, for dowries for their daughters, for the construction of homes after fire and for other needs in the poor rural everyday life.

Fr. Ioann always made the journey home by water, via lakes Ladoga and Onega, and down the rivers Vytegra, Sheksna, Northern Dvina, and Pinega, and celebrated the Liturgy daily at one of the many monasteries on the way. He would stay in his native village for only three days, and return, now along the Volga. He would spend several days at the Leushino Convent, and then proceed through Kazan, Nizhni Novgorod and Moscow to Kronshtadt, where he would be welcomed by a multitude of people numbering in the thousands.

Fr. Ioann was a welcome guest everywhere. Frequently he travelled to different cities



Russia; he journeyed to Moscow, Kiev, Odessa, Kharkov, Tula, Yalta, Kherson, Kazan, Samara, Kaluga and Astrakhan. He visited the Moscow and Kiev Theological Academies; once he travelled to Berlin via Warsaw to pray for the gravely ill Russian ambassador (36, 22).

In all his trials Fr. Ioann had recourse to God and to the Most Holy Mother of God, and the Lord and His Mother did not leave Their steward without Their mercies. "On August 15, 1898," writes Fr. Ioann, "on the Feast of the Dormition of the Mother of God, I had the happiness to vividly see in a dream the Queen of Heaven face to face and hear Her most sweet, blissful and encouraging voice: 'You are the dearest progeny of the Heavenly Father.' Then, realizing my sinfulness, looked at Her most pure face with trepidation and with the thought: would the Queen of Heaven angrily thrust me away from Herself? O holy and most blissful face. O deep blue eyes, good, humble, tranquil, majestic, heavenly, divine eyes! I will never forget you, miraculous, wondrous eyes. This vision lasted a minute; after this She left me, she passed unhurriedly, as before a small pit, and disappeared. I saw from behind the gait of the Heavenly Visitor. Initially I saw Her clearly, as if on an icon, and then She separated Herself from the icon, descended, and started talking. In the evening I wrote a homily for the Feast of the Dormition and went to bed late, at two o'clock in the morning. In the evening, at All-Night Vigil, I read the akathistos and Canon for the Dormition of the Mother of God in the Dormition Church with great feeling.

"Another time," Fr. Ioann writes, "on Monday, February 3, 1902, before awakening, at six o'clock in the morning, I had a holy dream in which I saw Infant Jesus in the arms of His Most Holy Mother, and He was gazing at me with His most holy blissful and tender eyes, and I saw His Most Holy Mother Herself, Who was looking at me very blissfully.... I thank the Lord for the sweet grace-endowed vision! (5, 274).

"The third time," continues Fr. Ioann, "on the night of May 26, 1905, I saw in a dream the Pre-eternal Infant, our Lord Jesus Christ, in the arms of the Blessed Virgin, in a simple image, Christ tenderly turning His arms and gaze towards me; my heart filled with tenderness and love for Him, and I put my lips to His Feet, and the Queen mercifully turned Her gaze towards me, vouchsafing to kiss the feet of the Most Holy Infant. My heart burned with joy. What kind of vision was this? What was its significance? I thank the Lord for the new and glorious dream, in which here appeared to me the descending-from-above light-bearing face of the God-Infant and His Most Holy Mother with kind and joyous expressions on their faces" (37, 128-129).

In the autumn of 1907 Fr. Ioann was appointed assistant in the Holy Synod (29, 32), but due to his grave illness he never attended a session of the Holy Synod.

Always vigorous and indomitable, Fr. Ioann was often ill during the final three years of his laborious life. "My physical strength is exhausted," he wrote in his diary, "but my spirit is vigorous and burns with love for my beloved Groom—our Lord Jesus Christ.... I want to see the pre-eternal Benevolence, Radiance, Beauty, everlasting Wisdom and Power which created everything and which held and administers all, but I am not prepared, I am not clean of heart" (38, 176).

On December 9, 1908, Fr. Ioann celebrated his last Liturgy in St. Andrew's Cathedral. That day he grew quite weak and no longer left the house. A priest came daily and administered Holy Communion to him, and Fr. Ioann found great consolation in union with the Lord. He now stopped taking food and only drank a little holy water brought from the salubrious spring of St. Serafim of Sarov.

Thirteen or 15 years back, when the bricks of the new cathedral in Kronshtadt were being laid, Fr. Ioann as if predicted his demise, saying: "When the walls of the church are fitted to the roofing, I shall be no more" (40, 8-9). That is exactly what happened.

On December 17, during a stroll, Fr. Ioann caught cold and the illness grew worse. When nun Angelina, Mother Superior of St. John's Convent in St. Petersburg, arrived that evening, he asked: "What is today's date?" "The seventeenth," she replied. "Three more days, then," Fr. Ioann said as if to himself. Two days later, at the request of his aged and ailing wife Yelizaveta, their relatives—Fr. Ioann Ornatsky and R. Shemyakina—stayed in their flat for the night.

During the night Fr. Ioann made a sign with a trembling hand that he wanted to rise. He was helped up, but his legs gave in. He was placed in bed again. Orders were given to conduct Holy Liturgy earlier than usual, it was begun at about three o'clock in the morning and at four o'clock Fr. Ioann Arzhanovsky, who replaced the ill confessor, Fr. Ioann, and the cathedral priest, Fr. Nikolai Petrovsky, arrived with Holy Gifts. Fr. Ioann received Holy Communion for the last time; afterwards he wiped his lips and remained completely calm for a short time. Then he uttered his last words: "I feel suffocated, it is stuffy," and signalled that he wished superfluous clothing be removed, as he was wearing a warm under-cassock. His request was met. Soon Fr. Ioann became unconscious. His breathing was calm, but it became quieter and quieter. Fr. Ioann Ornatsky began reading the Canon for the dying. When he finished the reading, Fr. Ioann



lay immobile, his arms folded on his chest. The great pastor had commended his spirit to God peacefully. His eyes, which had been closed until then, opened for an instant, and two tears flowed out. These were the last tears of the great prayermaker. His righteous soul had completed the path of its earthly wandering; it had carried the heavy salvific cross, withstood labour, triumphed and proceeded into the other world, where there is no sickness, no sorrow, no sighing, but everlasting life. This involuntarily evoked tears and sobbing among the eye-witnesses to this event. It occurred on December 20, 1908, at 7.40 a. m. (24, 4).

The priests from the cathedral, conducting together with Ornatsky and Arzhanovsky the anointing of the departed in keeping with the Church Statute, were astonished at his extreme attrition: of the body, there were only bones left. After having anointed him, the priests vested his body in priestly raiment, and placed a mitre on his head. The large bell of St. Andrew's Cathedral started ringing solemnly and sadly, informing the Kronshtadt residents of the great loss.

At nine o'clock in the morning of the next day, December 21, four archpriests and a host of priests conducted a panikhida in the flat of the deceased, after which Fr. Ioann's body, to the doleful pealing of the bells of all the city's churches, was brought to the cathedral, which, like all the nearby streets and squares, had been filled by then. Incalculable numbers of people from all over Russia, especially from St. Petersburg and Moscow, descended upon Kronshtadt. After the Liturgy and the panikhida the people of Kronshtadt began paying last respects to their beloved pastor. Through the day and night people came incessantly to light candles and kiss the holy hand of the departed. Many were weeping: "Our sun has set. To whom are you leaving us, dear Father?! Who will help us now?!"

Later that day a panikhida was also said for Father Ioann's mother, the staritsa Feodora, at her sepulchre in Kronshtadt's Trinity Cemetery (40, 56).

Ahead was the long journey of the translation of Fr. Ioann's body to the Convent of Apostle and Evangelist St. John the Divine in St. Petersburg: first from Kronshtadt, directly across the frozen Gulf of Finland, to Oranienbaum Station, and then by rail to the Baltiysky Railway Terminal. In St. Petersburg the funeral cortege proceeded along Voznesensky Prospekt, past St. Isaac's Cathedral, the Synod, the Senate, the Imperial Winter Palace, along the embankment of the Neva River, across the Troitsky Bridge and Kamennostrovsky Prospekt (41, 364).

The clergy with icons, crosses and religious banners, military men carrying Colours, and thou-

sands of people accompanied the hearse with the coffin of the departed pastor.

Even the Lutheran church on the sea-shore honoured the memory of the beloved deceased man with a protracted funeral ringing of bells (36, 185).

The sisters of St. John's Convent tearfully met the coffin with the body of the deceased. The spiritual son of Fr. Ioann, Bishop Mikhail of Arkhangelsk, concelebrated together with priests and deacons a parastasis which lasted until midnight, and then the residents of St. Petersburg were permitted to pay their last respects to Fr. Ioann. People came the night through to kiss the hand of the departed pastor. The next morning Metropolitan Antony of St. Petersburg celebrated Divine Liturgy, at the end of which the prominent preacher Archpriest Filosofov Ornatsky delivered an oration which was interrupted several times by sobbing and he wept himself.

Some 60 priests and 20 deacons took part in the funeral service, and just as many clergymen attended as simple worshippers. They were unable to serve, since there were not enough vestments.

After the moving funeral service and touching final paying of respects, the clergymen carried the coffin with the body of the departed from the cathedral down to the small Sepulchre Church of the Prophet Elijah and Queen Theodora—the patrons of Fr. Ioann's parents. Here, to the right of the Holy Doors, was a grave prepared of white marble slabs about half a metre in height.

At 2.15 p. m. on December 12 the coffin with the body of Fr. Ioann was lowered into this grave, which was covered with a marble slab and cemented.

On February 5, 1909, a commemoration service for Orthodox people was conducted in the monastery. A late Liturgy was celebrated by His Grace Bishop Kirill of Gdov, Superintendent and Dean of all the St. Petersburg Orthodox churches according to a special unified Orthodox rite (40, 565).

Pilgrims soon began converging upon the sepulchre of Fr. Ioann from all of Russia for the sake of spiritual aid and consolation (3, 189).

The Holy Governing Synod decreed that Liturgies and panikhidas be conducted annually on December 20, the day of the demise of Fr. Ioann. A stipend named after him was instituted at theological educational establishments; portraits of Fr. Ioann were sent to theological educational establishments to be hung in all the conference halls. Furthermore, the Synod instructed the Education Committee at the Holy Synod to introduce into the curricula of the theological educational establishments familiarization of the students with the biography and pastoral and educational activities of Fr. Ioann (2, 360-361).



Schools named after the deceased pastor were established in Arkhangel'sk and Zhitomir.

The Convent of Apostle and Evangelist St. John the Divine in St. Petersburg was refurbished into a first-class convent (40, 47-49).

The journal *Edifying Reading* wrote the following about the demise of the great prayermaker: "The life of Fr. Ioann was highly interesting and instructive. He was a father of his people, a mourner of the afflicted, a teacher of the errant, and a real pastor of Christ. This was a man whose grave will never be wanting for visitors" (46, 541).

The people loved and highly revered Fr. Ioann. There was not a home in Russia where he was not known. Describing his trip to Sakhalin Island, Anton Chekhov noted: "No matter what home I entered, I always saw a picture of Fr. Ioann of Kronshtadt on the wall" (4, 45). This was a pastor and a great prayermaker, to whom the gaze of the entire Orthodox people was cast with hope.

Nor was Fr. Ioann forgotten in his native parts—the far North. In 1915, when a fine cathedral at the Sura Monastery of Apostle and Evangelist St. John the Divine, the Arkhangel'sk Diocese, was consecrated, one of the side-chapels remained undedicated—in the hope that Fr. Ioann would be canonized some day and that it would be dedicated in his honour (11, 74).

"Thy name hath glorified me everywhere, Lord," Fr. Ioann wrote. "Among the important

and powerful of this world, among the rich and poor, the educated and common folk; everywhere hath it brought and continueth incessantly to bring joy, peace, deliverance, salvation, healing, health, consolation, relief and victory over the snares of the enemy. How wondrous is Thy name, Lord! How wondrously, mightily, powerfully and strongly there draweth to me, a wretched man, Thy grace, which liveth and abideth in me through personal partaking of the Holy Mysteries of Thy Most Holy Body and Blood. Lord! I thank Thee for the miracles of the Holy Mysteries which are effected in me and in the Russian people daily. Thou drawest me and it to Thyself with Thy almighty and indomitable power; all of Orthodox Russia is drawn to Thee! Draw, draw, Word of God, our Creator, our Deliverer, our Saviour, draw one and all to Thyself" (42, 12).

The miracles and spiritual succour at the burial site of Fr. Ioann did not cease in all the years since his demise. Orthodox Christians know many instances of aid having been rendered by the Kronshtadt pastor. His fame has spread the world over. Pilgrims from all the ends of the Earth have headed for St. John's Convent on Karpovka River to seek aid or offer thanksgiving to Fr. Ioann for good deeds already done. Fr. Ioann has long been recognized by religious people as a saint, a righteous man and a miracle worker.

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## "Grant us, O Lord, this evening..."

Kiev-Pechery Lavra Chant  
Arrangement by Hieromonk Amvrosy

C. A.  
T. B.

Спо - до - би, Гос - по - ди, в ве - чер сей без гре - ха со - хра - ни - ти - ся

нам. Бла - го - сло - вен е - си, Гос - по - ди, Бо - же о - тец на - ших, и

хваль - но и про - слав - ле - но и - мя Тво - е во ве - ки, а - минь. Бу - ди,

Гос - по - ди, ми - лость Тво - я на нас, я - ко - же у - по - ва - хом на


Тя. Бла - го - сло - вен е - си, Гос - по - ди, на - у - чи мя о - прав - да - ни - ем Тво -

- им. Бла - го - сло - вен е - си, Вла - ды - ко, вра - зу - ми мя о - прав -

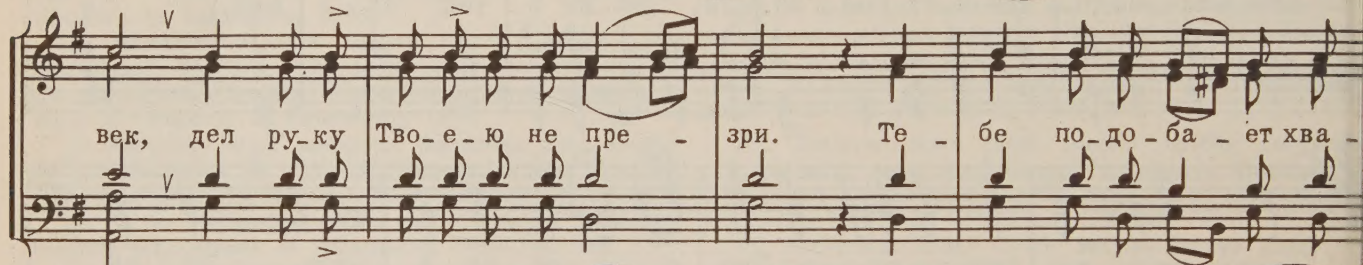




First system of a musical score in G major (one sharp). It consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The vocal line has a melodic line with some grace notes and a lower line. The piano accompaniment has a steady bass line. The lyrics are: - да - ни - ем Тво - им. Бла - го - сло - вен е - си, Свя - тый, про - све -



Second system of the musical score. The vocal line continues with the lyrics: - ти мя о - прав - да - ни - и Тво - и - ми. Гос - по - ди, ми - лость Тво - я во



Third system of the musical score. The vocal line continues with the lyrics: век, дел ру - ку Тво - е - ю не пре - зри. Те - бе по - до - ба - ет хва -



Fourth system of the musical score. The vocal line continues with the lyrics: - ла, Те - бе по - до - ба - ет пе - ни - е, Те - бе сла - ва по - до - ба -



Fifth system of the musical score. The vocal line continues with the lyrics: - ет, От - цу, и Сы - ну, и Свя - то - му Ду - ху,



Sixth system of the musical score. The vocal line continues with the lyrics: ны - не и прис - но, и во ве - ки ве - ков, а - минь.





**ST. IOANN'S CONVENT ON KARPOVKA RIVER IN LENINGRAD**

*ounded by Ioann the Righteous of Kronshtadt in 1902 and consecrated in honour of his heavenly patron, St. Ioann of Rila. Returned to the Russian Orthodox Church in the beginning of 1990*





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